before they were borne, or before they had done either good or euil: too shewe that it is neither of the willer nor of the runner, but of his mercy, that his elect are saued. Such premisses are woorthie such a conclusion as he maketh, let vs drawe neere vnto God, and consent vnto him, and he wil draw neere vntoo vs. As though the firste approching were not, that he shoulde seeke vs out, whileſt that we are farre from him. It is true that God oftentimes vseth this speech, Returne vnto me, & I will come vnto you: but this is to shewe what is our duetie and not what our power is.

Praise be vnto God.

FINIS.

Imprinted at London by Thomas Dawson dwelling at the three Cranes in the Vinetree, For Tobie Cooke, and Thomas Man.

1579.

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1579.

Foure
SERMONS OF
Maister Iohn Caluin,

Entreating of matters very *profitable for our time, as may* bee ſeene by the Pre-face:

With a briefe expoſition of the *LXXXVII. Pſalme.*

Tranſlated out of Frenche into Engliſhe by *Iohn Fielde.*

¶ *Imprinted at London* for Thomas Man, dwelling *in Pater Noſter Rowe, at the* Signe of the Talbot.

1579.

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To the right Honorable and my verie good Lorde, Henry Earle of Huntington, Lord Haſtings, Hungerford, Botreaux, Mullens and Moyles, of the moſt Honorable order of the Garter Knight, and Lorde Preſident of the Queenes Maieſties Councell eſtabliſhed in the North partes, *Iohn Fielde* wiſheth encreaſe of true faith and continuance in the zeale of his bleſſed religion for euer Amen.

IT may bee (right honourable & my very good Lord) that men will maruayle, whye I ſhoulde publiſhe theſe foure excellente Sermons of Maiſter Iohn Caluines, the Argumentes whereof bee not ſo fitte and agreeable (as they thinke) to theſe times: ſeeing GOD in mercy hath geuen vs peace, and ſet vs at libertie from that Romiſh yoke, ſuffering the beames of his glorious Goſpel to ſpread far and wide, to the great comfort of many, and his owne euerlaſting glory. Theſe benefits, as they are acknowledged by me: ſo I beſeech God to make vs all more thankfull then we haue beene, that the litle fruite they haue brought foorth amongeſt vs, the common ignorance that is yet vpon the face of the whole lande, the ſmall preparation to the croſſe and bending our backs too beare it with Ieſus Chriſte our head, doe not prouoke him too geue vs ouer too followe our owne wayes, to haue no conſcience nor care of any religion: as I feare me the worlde is too to ful of ſuch, the more

is the pitie. For who ſeeth not, that the cõmon ſort are ſo far from being inſtructed, hauing plaide the Truantes in Gods Schole theſe twenty and odde yeeres, that they haue not yet taken out this one leſſon, to bee of minde when God ſhall trie them, too ſeparate themſelues from the curſed fellowſhip of Antichriſte. For they haue not yet learned too make any difference of religion, but bende them ſelues too ſerue all times: come there falſhood or trueth, light or darkneſſe, religion or ſuperſtition, the Goſpell or the Maſſe, Turciſme or Chriſtianiſme, al is one too them, ſo that they may liue at eaſe, they are at a point: no Scripture ſo ſtrong, or teſtimonie ſo euident, that can conuince them, too make them ſtand faſt too Gods euerlaſting trueth, the ſeale of their adoption. Though Chriſte haue pronounced that whoſoeuer denye him before men, hee wyll denie him before his father which is in heauen: though he ſay playnely that hee that will followe him muſt take vp his croſſe and followe him, and that he that is aſhamed too confeſſe him before men, he wil deny him before his heauenly father: yea although we bee commaunded too come out of Babylon, and it be plainely ſaide that the red Dragon will powre out his waters as a riuer to ouertake the womã with childe, and that the victorie of the lambe muſte be by his own blood, & by the word of their teſtimonie, who loue not their liues vntoo the death: yet can not all this mooue them to ſeeke too be grounded and prepared, calling vpon God that they may ſtand reſolute through his grace, to beare teſtimonie to his glorious name, who hath beſtowed ſo many bleſſings vpon them. If they may haue Chriſte with caſe, wealth, honour, with the peace of the worlde and fauour of men,

Matt. 10. 33. 38. §

Apoc. 18. 4.

Apoc. 13. 3. 11.

men, if they may inioy him with their pleaſures and proceeding on in ſinne, they wil be content with Phariſees a litle to entertaine him, that they make a mock of him. But if in the entertaining of him, he ſhal neuer ſo litle touch their botch and pinch theyr pleaſure: if hee ſhall come neare their purſe and endanger theyr leaſt commoditie, if he ſhal require mortificatiõ with obedience & ſanctification, then either they wil come by night like Nicodemus, or elſe they wil pray him to be packing with the Gergeſites, or too conclude they wil lay violent hands vpon him, and naile him faſt to the croſſe with the proude Scribes and Phariſees. As for the common ſort they that yeſterday receiued him as a king, with *oſianna in excelſis*, they wil to morow cry out *Crucifige*, with the high Prieſts, that they may liue in ſecuritie. Theſe ſermons therefore as for their worthineſſe they haue been tranſlated long agoe into other tongues, and (as I vnderſtoode, when I had almoſt finiſhed them) out of the Latine into ours alſo: ſo my labour being paſt, they being alſo by authoritie allowed: and I eſpecially following maiſter Caluines owne french copie, ſõwhat differing frõ the other: I thought they coulde not but be very profitable, at the leaſte too prepare vs againſt the time to come. For God hath geuen vs long peace, and ourreſt hauing bred ruſt, growen vp euẽ to the height of the contẽpt of his graces, muſt needes prouoke him to puniſh the wicked with wonted plagues & to correct vs with the fire of aduerſitie, that we may be purged frõ our foule corruption. Our cold ſtarued Papiſtes, I cannot tel what warmeth hath drawẽ thẽ out of their holes, but now they begin a litle to ſhew thẽſelues, they loke big, & their hãging looks ſhew what malice lurketh in their cãkred harts:

John.3.2.
Mat.8.34.
Mat. 26. 3.
John. 11.47.
Mark.11.10.
Mark.14.64
15. 12.

But our God liueth and therefore wee will not feare, we know that all powers both in heauen and in earth are ſubiect to him: and we nothing doubt though our ſinnes haue ſtrengthened the handes of his aduerſaries, that they ſhoulde be heauy vpon vs, yet our God will in our puniſhmentes geue them an euerlaſting ouerthrow and an vnrecouerable confuſion. Though there be many Newters which haue made a couenant with their owne heartes rather to be of all religions, and to ſerue al times, then to endure the leaſt danger, yet there are an infinite number of true Chriſtians, that by his grace to die for it, will neuer bow the Knee too Baall,
2. Kinges. 19. will neuer pertake with the table of God and the table of deuilles, will neuer draw in that vnequall yoke togeather with ſuch Infidelles. Theſe ſhal neither the ſwoordes of Hazael, nor of Iehu, or of Eliſha once touch, for they are marked of the Lorde. And if the woorde of God be ſure as him ſelfe, and hee haue ioyned himſelfe as head too vs his members, why ſhoulde we feare? If our head liue we ſhall liue, if he be aſcended, we his members ſhalbe drawen vp vnto him. Our blood ſhalbe of ſtrength too breake all their cheines. The ſhame, ſlaunder and reproche that they lay vpon vs, ſhalbe our greateſt glory, and our innocency laide to theyr crueltie, ſhalbe ſtrong enough to ſet the ſeale of true happineſſe vpon vs for ſuffering for righteouſneſſe ſake, and of wretched confuſion vpon thē, that ſo
Matt. 5. 10. rage againſt ſuch as haue done thē no harme, and whō they ought too haue moſt eſteemed of, as for whoſe ſakes they haue & poſſeſſe al thoſe temporall bleſſings that god in his mercy hath geuen thē. We wil therefore in the name of our God, like wiſe Marriners, in this calme time prouide againſt ſtormes and tempeſts.

We are

We are not ignorant what the order of nature ſetteth before vs: there is no ſommer but bringeth a Winter, no day but hath a night: nor any profeſſed trueth that bringeth not a tryall. Health is alwayes ioyned with ſickneſſe, and the bodily life is ſubiect to death: ſo the peace of the Church is ſeldome without aduerſitie: & GOD forbid that we ſhoulde not prepare, euen to the powring foorth of our blood, to ſtriue for the trueth of our God, yea too death it ſelfe, if God ſo appointe. If they be (as Chryſoſtom ſaith) not onely betraiers of the trueth that ſpeake lyes in ſteede of the trueth, but alſo that doo not freely vtter the trueth: God forbid that wee ſhoulde not be ready in time and place when he willeth, both to vtter it freely, and to ſtande too it valiauntly and conſtantly for the glory of his name. And one thing I doe aſſure the Papiſtes of and all of Caynes progenie, that the more they kil and perſecute the children of God, the more wil Chriſt & his Goſpell flooriſh. Our blood wilbe a fructifiyng & multipliyng ſeede, they haue ſeene it and knowen it true by long experience, & herein they be but the inſtruments of haſtening vs too our happineſſe. Not when they will, for we are not ſubiect vnto them. The Deuil him ſelfe their Father and all helliſhe furyes are ſubiect too our God, and cannot touch one heare of our heades, tyll he haue geuen them leaue and that for our good and tryall. Let the ſonnes therefore of ſeruitude in the pride of bondage ieare neuer ſo muche againſt the ſonnes of libertie, yet a day ſhall come when their righteouſneſſe ſhall breake foorth and appeare more glorious then the Sunne and all the Starres: when as too them (what pleaſures ſoeuer they ſhall vſurpe in this world) ſhall belong nothing but perpetuall *Gal. 4.*

ſhame, ioyned with an euill name too all poſteritie, and an euerlaſting death in the ende worlde without ende. Wherefore (good my Lorde) I am bolde too offer vp theſe ſermons vnto your honour, rudely tranſlated by me, beſeeching your honour in the behalfe of Gods Church to accept of them. I will ſay nothing in their commendation, they are able and of ſufficient age to ſpeake for themſelues. Onely I thought good to ſhew this humble duetie towards you, by this publique teſtimonie. And I beſeech God the father of all mercies to ſtrengthen you in that happy courſe of the Goſpel, wherinto of his ſinguler goodneſſe hee hath drawen you: that you may be as a bright ſtarre in his Churche comfortably ſhining forth in conſtancie and maintenance of the ſame trueth, too the ſtirring vp of many: that not onely it may be geuen you (as the Apoſtle ſaieth) to beleeue in him, but alſo too ſuffer for him. For this is true honour too ſuffer for righteouſneſſe: The cauſe is it that muſt comfort all that are afflicted, and herein we haue wonderfully to reioyce, when it is for his name ſake, herevnto alſo, wee muſt (as I haue ſaid) prepare our ſelues. For it is impoſſible that Chriſte and his Croſſe ſhoulde bee ſundred. The worlde muſte loue her owne, and in the worlde wee ſhalbe troubled. Chriſt in his members muſt be crucified til he come againe in his ſecond & glorious comming to ſubdue all his enimies. The remainder of his afflictions muſt bee borne in our bodies, not becauſe hee hath not ſuffered fully, but becauſe wee muſte bee made conformable vnto him, till wee bee fined from the droſſe that is in vs, too deteſt it and wholly too loue his righteouſneſſe. Wherfore we muſte deteſt all thoſe Libertines, who count themſelues the Famie

lie of Loue, and the Atheiſtes of the worlde, who ouerthrowe all confeſſion and profeſſion of the Faith of Chriſte, beeing indifferent for all religions: that tread vnder their feete the blood of all Martyres, and account them but for fooles. Nowe the God of all patience and comfort, bleſſe your honor togeather with my good Lady, that you may feele and poſſeſſe that comfort that none can take from you. Amen.

Your Honours moſt bounden
and Faythfull euer to commaunde,
IOHN FIELDE.

¶ Iohn Caluin to all true Christians, *who desire the aduancement of* the kingdome of our Lorde *Iesus Christe.*

WHen you shall vnderstande wherfore and to what ende, I was desirous too publishe these Sermons, and shall bee aduertised of the Argument which they conteine, you shall know the better howe too make your profite of them, and to apply them to suche vse as I haue appointed them. Although that I haue written heeretofore two Treatises large enough, to shew that it is not lawful for a Christian, knowing the pure doctrine of the Gospell, when he liueth in the Papacie, too dissemble howsoeuer it be, to consent or to cleaue vnto the abuses, superstitions and Idolatries, which raigne there: Notwithstãding there are euery day some people that demaund my coũsel therof a freesh, as if I had neuer spoken therof. I vnderstand also that there are others which neuer cease to alleage their replies, & haue new startig holes agaīst that which I haue written thereof. Therefore to cut of al occasiõs, aswel frõ those which iniquire of that which ought to be sufficiently knowen & vnderstoode of them, as also from them which thinke to couer themselues vnder this wet sacke from the vengeance of God: I thought that it shoulde be very expedient to reuiew ouer againe and to bring into order a Sermon that I had made as touching this matter, the sūme whereof had beene gathered. Wherefore this first Sermon conteineth an admonition, what a slouthfulnes it is in them too whom God hath geuen to know the trueth of his Gospel, too defile themselues with the abhominations of the Papistes, the which are altogeather contrary too Christian religion, forasmuche as in so doyng, they deny as muche as lyeth in them, the sonne of GOD who hath redeemed them.

Nowe because that it is impossible for a Christian man dwelling vnder the tyranny of Antichriste, too make a right

and

and pure confeſſion of his faith, but that incontinent hee muſt bee in daunger to be perſecuted, I haue adioyned another ſecond Sermon, for to exhort all the faithfull, more too eſteeme the honor and ſeruice of God then theyr owne life, and to fortifie themſelues againſt all temptations. And in deede whereas many thinke it ſtrange that they be not ſuffered to diſguiſe thēſelues & to play the coūterfaites, it is not, for that they are not conuinced, that the duetie of the children of God is too worſhip him onely in all plaineſſe and ſimplicitie, withdrawing themſelues from all pollutions and Idolatry: but it is, becauſe they ſee they cannot doe the dutie of Chriſtians, but they muſt kindle the rage of the wicked againſt them. Nowe they woulde flye the croſſe as muche as they coulde, I therefore ſeeing that the doctrine of the pure worſhipping God ſhoulde be altogeather vnprofitable, vnleſſe that men be ſetled to deſpiſe this brickle & trāſitory life, too ſeeke the kingdome of God and to follow Ieſus Chriſte to the Croſſe, to come vnto the glory of his reſurrection: I haue added the ſecond ſermon to exhort them which at this day are ouer weake to courage and conſtancie.

The thirde Sermon is too declare what a treaſure it is to haue libertie not onely to ſerue God purely and too make publique confeſſion of his faith: but alſo to be in a well ordered and gouerned Churche, where the woorde of God is preached and the Sacramēts are adminiſtred as they ought: ſeeing that theſe are the meanes by which the childrē of god may ſtrengthen themſelues in the faith, and bee ſtirred vp too liue and to die in his obedience. Now it ſeemed vntoo me that this Argument was very neceſſary at this day, becauſe there are many Chriſtians in immagination, whiche flout at them which take paine to goe into a ſtraunge countrey and farre of to enioy ſuch libertie,

Now becauſe there are many withholden and hindred from following of this benefite which God ſo muche eſteemeth, for the too great regard that they haue to their eaſe & commodities: or rather for the feare and doubt which they haue, that any thing ſhoulde be wanting vnto them: and o-

thers are ſo delicate that if all fall not out to their deſire, they whine and murmure, or rather fall to playne wickedneſſe: I haue added the fourth Sermon too ſhew vnto Chriſtians how they ought to be armed againſt al offences, patiētly too beare al the troubles that may happen vnto thē, ſo that God geue them this grace to mainteine them in his houſe. So the ſumme of the fourth Sermon is, that when we haue this priuiledge to heare the worde of God purely pteached, to call vppon his name and too vſe the Sacramentes, that this is a benefit recompenſing all the vexations, troubles and griefes, that Satan ſhalbe able to ſtirre vp againſt vs.

I haue ſet downe in the end a briefe expoſition of the 87. Pſalme, the which ſeemeth vnto me to ſerue fitly for the purpoſe: for there is handled the reſtoring of the Churche of God. Now we ſee many at this day that ſeeing the Churche ſo deſolate as it is, they diſcourage themſelues, as if ſhortly it ſhould altogeather periſhe. Suche kinde of people, and generally all the faithfull ſhall finde here wherwith too comfort themſelues, ſeeing the hope that God giueth of ſetting vphis Church againe after that for a time it hath beene caſt downe: and of making it to proſper and flooriſh againe, after that it ſhall haue beene miſerable in reſpect of the world. I beſeech our good God that my labour be not in vaine, but that you may be edified through my trauaile according as I deſire,

From Geneua, this 20. of September 1552.

A Sermon wherein all Christians are exhorted to flie from outward Idolatrie, vpon the 4. verse of the 16. Psalme.

I will not communicate with their sacrifices of blood, and their names shall not passe through my mouth.

WE haue here to handle a doctrine cleare and easie inough, were it not that the most part of those which call them selues Christians, sought, I can not tell what maner of subtilties, to cloke their euill withall. The summe is, that after we knowe the liuing God to be our father, and Iesus Christ our redeemer, wee ought to dedicate both our body and soule vnto him, who by his infinit goodnes hath adopted vs for his children, and endeuour to do homage vnto this so good a Sauiour, for that it hath cost him so deare. And because we are bound not only to renounce all infidelitie, but also too separate our selues from all superstitions, which are contrary as well to the seruice of God, as to the honour of his Sonne, & which can not agree with the pure doctrine of the Gospel, and the true confession of faith: I haue saide that this doctrine is easie ynough of it selfe, and that there remaineth nothing but to put the same well in practise, sauing that there are a sort of people that seeke certaine startingholes and subtill shiftes, to the ende they may not seeme culpable, in that which is so greatly condemned by Gods owne mouth. This

cause constraineth vs to dwel longer in the declaration of this matter, to the ende that euery one may knowe what is his duetie, and that no man deceiue himselfe, imagining that hee is escaped by couering himselfe, as the common saying is, vnder a wette sacke.

But because that some may thinke that this is a superfluous argument in respect of vs, who haue by the grace of God, our churches purged from the infections and the Idolatryes of the Papacie: before wee passe any farther, it is good to shewe that such people are foulely deceiued. For in the first place when it is showed vs, what an offence it is too defile our selues with Idolatries, faigning to consent or to cleaue too their impieties, we are put in mind to mourne for our former faultes, and to aske pardon of God for them with all humilitie: and thereupon too acknowledge the inestimable benefite that he hath shewed vnto vs, in pulling vs out from such filth wherein wee were plunged. For wee can not too much magnifie such an excellent grace. And because we knowe not what may happen vnto vs, nor to what end God dooth reserue vs, it is good that wee be alwayes armed aforehande and in a readinesse, to the ende that in what so euer place we come, or with what temptation so euer we be assaulted, we neuer swarue from the pure word of God. It may fall out that many in this company which haue to trauell into the countries of Papistes: they beeing there in the combate haue neede to bee armed aforehand. On the other side, if GOD giue vs at this day libertie to serue him purely, wee knowe not how long it wil indure. Let vs therefore take the time wherin we be in rest, not as though it should alwaies

last

last vs: but as a truce in which god giueth vs leasure to fortifie our selues: to the end that being called to make confession of our faith, we be not to seeke for not hauing thought vpon it in time cõuenient. In the meane while, we haue also to think vpon our pore brethren, which are kept vnder the tyranny of Antichrist, to the end to haue pittie vpon them, and to beseech God that he wil fortifie them with such constancie, as he requireth by his word. Further also we haue to stir them vp to the end that they sleepe not & flatter themselues, but rather that knowing their dutie, they inforce thẽselues to giue glory to God. For it is not only for our selues that we are taught: but to th'end that euery one according to the measure of his faith, imparte to his neighbors of that which hath bin shewed him in the schole of God. We see therfore that it is very profitable, yea necessary not only for vs, but for our brethren, that the memory of this doctrine be oftentimes renewed vnto vs, especially seeing the text which we haue to expoũd leadeth vs thereto. As in this place, Dauid maketh a great protestation, and as it were a solemne vowe that he wil neuer be a partaker in the sacrifices of the Idolaters especially to haue the Idolles in such hatred and detestation, that he wil abstaine to name them, as though he shoulde defile his mouth in naming them. This is not the particular facte of any meane man: but the example of Dauid a most excellent King and Prophet, which ought to be a generall rule to all the children of God.

Notwithstanding to the end that this may be knowen more cleerely, & that we also may be better touched therwith, let vs mark the reason that he addeth, the which is, as it were the ground of the horror that

hee hath to mingle him selfe amonge the idolaters. *The Lorde* (sayeth hee) *is mine inheritance*. And is not this common to all the faithfull? At the least there is not anie one which dooth not reioyce herein. And in deede it is very certayne, that God being once giuen vnto vs in the person of his Sonne, doeth dayly inuite vs, to the ende that we should possesse him: but there are verie fewe which are so affected in this behalf as the matter deserueth. For we cannot possesse God but with this condition, that wee also be altogither his. It is therefore for good cause that Dauid groundeth him selfe vppon this theame, seeing that God is his inheritance that hee will abstayne from all pollutions of idols, the which do turne vs away and estraunge vs from him.

Esay.57. This is the cause why the Prophet Esaie when hee had vpbraided the Iewes, that they had giuen themselues to false and straunge gods, whiche they had made vnto them selues, hee addeth, *Loe these, these* (I say) *are thy portion*: signifying by these wordes, that God denieth all couenaunt and felowship with idolaters, and disheriteth and depriueth them of that so infinite a benefite, which he would haue bestowed vppon them by giuing him self vnto them. Some man will replie that he entreateth there, of those which put their trust in idols, and deceyue them selues through vnbeleefe. I confesse it: but contrariwise I aunswere, that if they which wholie attribute, the honour of God vnto idolles, are fully cut off from him: they also at the least straye in part from him, who through feare and infirmitie faigne thēselues to cōsent vnto superstitions. For it cānot be, that any mā in what sorte soeuer it be, can draw nere vnto idols, either in hart, in

gesture,

gesture, in wil, or in shewe, but he must recoyle himselfe so much the farther from God. Wherefore let vs hold this article for resolute, that they which seeke truely and in puritie of heart to possesse God for their heritage, will haue no fellowship with Idolles, with whom they haue such a diuorce, that hee will that all those that are his, should proclaime & make continual and deadly warre against them. And Dauid expresselysetteth forth in this place, that he wil not be a partaker with their offringes, and that their names shal not passe by his mouth. He might haue said, I will not abuse my selfe with the foolish deuotions of vnbeleeuers, I will not put my confidence in such abuses, I will not leaue the trueth of God to followe such lies. He speaketh not so: but rather that he will haue nothing to do with their ceremonies. He protesteth then that he will abide continually in the puritie both of body and soule, concerning the seruice of God. In the first place we haue here to see, if this be not idolatrie, to shewe by outward signes that a man agreeth to superstitions, through which the seruice of God is corrupted and peruerted. They who swimme (as they say) betweene two waters, alledge, that seeing God will be worshipped in spirite, that one can not woorship idolles, without hauing his trust in them. But the aunswere is easie: That God will not bee woorshipped in spirite in such sorte, that hee forsaketh the other parte to witte, the body, as though that pertayned not vnto him. For hee hath spoken enough thereof in other places, of bowing the knees before him, and of lifting vp the handes vnto heauen: what then? The principall seruice that hee demaundeth, is in deede spirituall: but the open de-

claration which the faithfull make, that it is he onely whome they serue and honour, followeth immediatly, and muste straightwaye bee ioyned vnto it. But the obiection which they make, taking occasion of one woorde, one onely place shall be sufficient to reproue them. It is written in the seconde Chapter of the Prophet Daniel, that Sidrach, Misach and Abednego, refusing too Nabuchodonosor once too seeme to consent to the superstition whiche hee had erected, they plainely declare, that they will not woorship his gods.

If these subtil Sophisters had beene there, they woulde haue laughed too skorne the simplicitie of these three seruauntes of GOD. For they woulde haue sayde, Poore soules, This is not too woorshippe them, seeing you put no affiance in them: theere is no idolatrie but where there is deuotion. But these holy personages followed better counsell. And in deede, this aunswere proceeded not from their owne braine: but it was the holye Ghoste that enforced their tongues: against which if we will not resiste, it is meete we take out of this place a true rule and definition, that this is a true kinde of Idolatrie, when any outward acte is done that is contrary to the true seruice of God, although that it be done colourably and through hypocrisie. These hypocrites cauill gaily, This no Idolatrie, seeing wee haue no trust in them: yet shall these men continually remayne condemned by this sentence, that the great iudge hath pronounced therof. But such kinde of people striue about a woorde, pretending onely in parte too lessen their faulte, whiche they can not altogyther excuse. They will easily graunt and confesse

confesse, that this is yll done: but they woulde haue men too esteeme it as a veniall sinne.

But if a man shoulde agree with them concerning the name and yeelde that which they demaunde, yet they haue gained nothing thereby. Let vs put the case, that it were not called Idolatrie, too faigne too worshippe Idolls: yet this ceaseth not too bee a trayterous acte against GOD, an acte repugnaunt to the confession of Faith, a pollution and a sacriledge. I pray you, when the honour of God is violated, that we falsifie the promise that we haue made vnto him, that through cowardise and fayntnesse of stomake wee crookedly renounce our Christian profession, that wee are so double, and defile our selues in thinges which GOD hath accursed: is this so lighte a matter, that after wee haue doone it, wee shoulde onely wipe our mouth, and saie that we haue committed some little faulte? Let vs therefore put away these shiftes, seeing they serue to no other purpose but to make vs boulder in euill, without lessening our faulte any whit.

There are yet some others which are more impudente: For not onely they labour too wreste the worde, making men beleeue that it is not so great & enormious a sinne: but they most plainely and flatly maintaine that it is no sinne at all. It is sufficient, say they, that GOD bee serued with the hearte: verie well, if the heart were not double. For where there is an integritie and soundnesse, there the body shal neuer be drawne into a contrary parte. I would knowe of them what it is that carryeth their feete too the Church, when they goe to heare Masse. Their legges would neuer sturre of their owne motion.

They must therefore needes confesse that they haue some manner of affection to serue the idolles: yea in that they desire too beholde them with the enimies of the trueth, and that their life is more precious vnto them then the honour of God. But albeit their impudencie be too too shameful: in such sorte, that I am ashamed to dispute against it, as though they had some colour of reason: yet neuertheless it behoueth to doo it forasmuch as they please them selues so much therein, & are as it were so drunken therwith. It is inough as they thinke, if God bee worshipped in spirite. But whereto then shal the body serue? Saint Paule exhorteth vs to serue the Lord with both: because they belong vnto him. God hath created the body, and shal it be permitted therewith to do homage to the Diuell? It were much better that they shewed them selues to be flat Manichees, denying that God were the creator of the whole man. If they had the least taste in the world of the Gospel, they would neuer burst out into such licentious libertie. For they shew that they know not what it is to haue bin bought by the bloud of the sonne of God. And if it be so, howe should wee hope for the resurrection of the flesh, vnlesse it were for that Iesus Christ is the Redeemer both of our bodies and soules. Saint Paule in the firste Epistle to the Corinthians, and the 7. Chapter, giueth vs warning, that wee ought not too bee the seruauntes of men, seeing that wee were bought so dearely. Hee therefore that glues himselfe too the seruice of Idolles, treadeth he not the blood of Iesus Christe vnder his feete, which is the price of the immortall glory that we wait for in our bodyes? And to what reason is it, that our bodyes should be defyled and prophaned be-

2. Cor. 6. 20.

fore Idols, seeing that the crowne of life is promised vnto thē in heauen? Is this the meane to enter into the heauenly kingdome of God, to wallow our selues in Sathans stewes? Moreouer it is not said in vaine, that our bodyes are the temples of the holy ghost. Wherfore they who knowe not that they ought too keepe them in all holynes, they sufficiently declare that they neuer vnderstoode any thing of the Gospel: they shew also that they knowe not what belongeth too Iesus Christ nor to his grace. For when it is sayd, that wee are bones of his bones, and flesh of his flesh, this plainly sheweth that we are ioyned to him, bothe in body and soule. And therefore a man can no sooner defile his body with any superstition, but he depriueth himselfe of that holy vnion through which we are made members of the sonne of God: Let these subtile doctours answere me if they haue receiued baptisme only in their soules, hath not God ordayned that this signe should be ingrauen in our flesh? Should therefore the body in which the marke of Iesus Christe is engrauen, be defiled with contrarie Abhominations. Is the Supper onely receyued of the soule, and not also with the handes and with the mouth? GOD hath put the Armes and Badges of his Sonne vpō our bodyes, and shoulde wee beray them with durte and dounge? It is not lawefull too imprinte twoo Coynes vpon one peece of Golde: or to set two contrary seales one vpon another to a publike instrument and writing: and shall a mortall man take vpon him to falsifie baptisme & the holy Supper of Iesus Christe and say, there is no euill in it? Such men truely are worthy that their seruants should make them beleeue that they were well minded to serue them, in sleeping

and sporting themselues, and yet not moouing a finger to doe any thing. If they alledge that it is not all one, for asmuch as wee haue neede of their seruice that are vnder vs: I answere, that seeing God without hauing any neede, will imploy vs to his honor, that it is a great shame for vs, that in doing all things quite contrary to his wil, would be quite rid of him: and yet a greater shame that a worme of the earth, & a stincking carrion would haue more preheminence, then his creator. It behoueth a man yet too speake more grosely to such beasts. They say that it is lawfull for them to dissemble amongst Papistes. Who is it then that giueth them the breade they eate there? And who is it that maketh the earth to bring foorth fruite? If they cannot deny but that God nourisheth them as others,, wherfore doe they homage to the deuill with their bodyes? If they were Christians, I would vse more waightie reasons, to witte, in demaunding of them, to what end we liue heere beneath: but it is pitie, that they who wil through their subtleties so dally and iest with God, should become so brutish that they must be handled as men voyde of common sense. It seemeth to them that they haue said sufficiently to the mater, when they say they doe nonothing in this behalf but for feare. But if this collour may take place, then it must be said that Ioseph should haue don no euil, to haue committed whordom with his maistresse, not seeking the fulfilling of his pleasure: but only to yeelde to the violence which shee offred him. This had then bin folishly donof him to suffer so much, and to lay him self open to such infamie, seeing he had the meane to escape it. But it rather becõmeth vs to hold vs to the testimonie of the holy ghost, who

prayseth

praiſeth this conſtancie of his. If men doe no euill in playing the idolaters, to auoid the rage of Papiſts: He that ſhall bee his maiſters baude, ſhall not offende. A man ſhalbe excuſed when he poyſoneth his neighbor, or when he committeth any treaſon for feare of offending him to whom he is ſubiect. This article is much ſtoode vpon, but as I haue ſaid, there is no hardnes or doubt in it: but it is good to ſee into what confuſion they fall, who imagine by their cunning ſleights to eſcape the iudgement of god. There are diuers which at this day vſe another ſtarting hole: for cofeſſing that it is a deteſtable thing to mingle themſelues with the Idolatries of the Painims, they wil not that this extend it ſelfe to the ſuperſtitions of the Papacie: as though all the impieties of the Panims had not bin the corruptions of the true ſeruice of God. Frō whence I pray you drew the Panims al their ceremonies, but from the holy fathers? The miſchief was that they corrupted that which was wel inſtituted of God. And yet all the abhominations that euer were in the worlde, had this goodly cloke of the name of God & of Religion: but this made them not therfore iuſtifiable, neither might the faithful communicate with them. Let vs procede farther. Although that I agre herein with thē that ther was a difference betwixt the idolatrie of Papiſts, and that of the Painims in times paſt, yet they cānot deny but that God as ſtraightly forbad his olde people the Idolatrie of Beth el, as the Idolatrie of ſtraunge contries. When the Calues were ſet vp in Dan and Bethel, it was doone vnder the name of God: yea, of him which broughte his people out of Egypt. But, foraſmuche as the Seruice there eſtabliſhed, was contrarie too the doctrine of the Lawe, God condem-

condemned all those that went thither to defile themselues. And truely these thinges, the Supper of Iesus Christ, and the Popish Masse, are thinges no lesse repugnaunt and contrary one to the other, then the sacrifices of Moyses & Ieroboham. Wherfore, whence came that dispensation to goe to the Masse, vnder colour, that it is but an altering or disguising of the Supper of Iesus Christe? Contrarywise I say, that they whiche truely feare God oughte too haue it in a double detestation, for asmuch as it more manifestly prophaneth the holy ordinance of the sonne of God, then if it had not beene so contrary and repugnant vnto it. Let vs then briefely holde this rule, that all the iuuentions of men, which are set vp to corrupte the simple puritie of the word of God, and to ouerthrowe the seruice which he demaundeth and alloweth, they are very sacriledges, wherewith a Christian man may not communicate, without blaspheming of God: that is to say, without treading his honor vnder his feete. I knowe very wel that this rigour wil seeme harde and intollerable to them that would haue a man to handle them according to their appetite. But what woulde they that I should doe heerein, knowing them to be so delicate? I would spare them if it were posible for me. But yet must bothe I and they suffer condemnation, when God once speaketh: They say they finde no man more seuere herein then I am. But I would them to vnderstand, that hitherto I haue handled them but too gentlely, which beeing so, they cannot be exempted from that which the Prophet Ieremie requireth of the Iewes, who were Captiues in Babylon, It was not onely forbidden them to goe to the abhominations of the Chaldeans, or to make shew to consent vnto them,

Iere. 10. 2.

them: but an expreſſe commaundemente is giuen them, to ſhewe that they ſhould count it a moſte vile and filthie ſauour. His words are theſe: *You ſhall ſay vnto them. The Gods which haue not made Heauen and earth, ſhall periſhe from the earth, and from vnder the Heauen.* There is one circumſtance woorthy to bee well marked, that the Prophete hauing written his Booke in Hebrewe coucheth this verſe in greate Caldæy letters: as though he had preſſed the Iewes to chaunge their language, to the ende to ſhewe more playnly the diſagrement they had with the idolaters.

Nowe let them hardly goe and complayne of me, as though I were too exceſſiue. And yet I neuer required half ſo much of them as the Prophet doth. But whether I ſpeake of it, or holde my peace, wee ceaſe not to be all bound to that Law which GOD hath laid vpon vs. And indeed it is not without cauſe, that God ſpeaking vnto his faithfull, he ſayeth vnto them. *Yee are my witneſſes, and my ſeruaunte whome I haue choſen.* Eſay. 44. 2. Whoſoeuer will approue himſelfe to be a member of Ieſus Chriſte, muſt ſhewe that this title agreeth vnto him, ſo that they that through their falſe diſſembling and hypocriſie bury this teſtimonie of the trueth, can in no wiſe be excuſed. And what then ſhall become of them, I pray you, who all their life long ſubuert it, as they do, who not only hid their chriſtian profeſſiō, to the end they may ſhew no ſigne therof before men: but do commit acts altogither cōtrary to it? There remaineth nothing then to the Children of God, that are in the midſt of ſuch pollutions, but to afflict their ſoules by the example of good Lott: yea to ſpeake againſte euill, according as GOD ſhall giue them the meane and opportunitie. Nowe let vs come too ſpeake

of

of those Idolaters which at this day beare the sway. I haue already somewhat touched the Masse. Now although this bee a blasphemie so foule and shamefull, as nothing can bee more, yet notwithstanding there are yet found aduocates of so ill a cause, who in this behalfe slinke backe: and yet will they nill they, they are constrayned to confesse that which I say: that is, that the Masse in it selfe is a renouncing of the death of Iesus Christ, and a sacriledge forged by Sathan, vterly to abolish the Sacrament of the supper. They cannot likewise denie but that the Prayers made vnto Saintes, and suffrages that are made for the deade, are wicked abuses, whereby the inuocation of the name of God (which aboue all others is moste holy) is prophaned: notwithstanding medling them selues with such filthinesses amongst the Papistes, they think that they are not faultie. What should we doe heerein say they? It is not lawfull for vs to reforme these thinges which we knowe to be euill: For we are priuate men, and they who haue publique authoritie maintaine them: wherefore it behoueth vs to goe thorow that way: I graunt them all that they say: but this is nothing to the purpose. It is not their parts, to reforme the common estate of the people: and no man requireth it of them: but a man may admonish them to reforme them selues: the which belongeth to their duetie. It is not sayd vnto them, that they should purge the Churches or the streetes: but that euerye one should keepe his owne bodie and soule in puritie, and labour by all meanes, that GOD may be honoured in his owne house.

These twoo things are diuerse enough, too abolish the

the masse out of any Countrie, are not to bee founde there, when he cannot let the vse of it. But yet they eftsoones returne to the foote of their songe: that is that they renounce not the death & passion of Iesus Christ, because they haue no such intent. But I aske of them what it is that a Christian man confesseth, with his mouthe, but that same that hee beleeueth with his heart? That the acte which they commit is altogither contrary too Christian profession, is notorious enoughe. So that, (asmuche as lyeth in them) they renounce and forsake that which is of pure faith. I will speake yet more familiarly. The masse is a sacrifice, wherein the Papists will offer vppe Christ, to bee reconciled too God. If this were true, Iesus Christe by his death and passion had not purchased righteousnesse nor euerlasting saluation for vs, let a man goe aboute the bushe as farre as he will, yet hee must come to this poynt. All they that goe to Masse vnder the title of deuotion, proteste too consente heerein. So that, asmuch as lyeth in them, they shewe that they holde not their redemption perfecte by the death of Iesus Christe. And there bee some which bounde them selues a little more narrowlye: that is, that they reserue but some Parrish or highe Masse, in which it seemeth to them that there is more conformitie with the supper of Iesus Christe.

And in deede a man might saye that the Masses whiche are saide aswell by those hedge Preistes as whiche by those Chanons and Chaplaynes, and all those are founded vppon some particular deuotion, whiche they sette out euery day to sale, are as Harlotes of the Stewes. The Parishe Prieſtes

Masse

Masse is as a stumpet, that shroudeth her selfe vnder the name of her husbande, to keepe her selfe in the reputation of an honest woman. Although the similitude bee not altogither fitte: For a married whore, will alwayes yet haue some shame from giuing ouer her selfe too all commers: but that same Parrishe Priestes Masse, is the moste common idolatrie of all others. So farre is it off, that they that paint her out with this coulour, keepe here yet any trace of the supper of Iesus Christ: yea as if a theefe were euer the better, when hee shall be apparelled with the spoyle of him, whose throte hee hath cutte, and shall bee mounted vp vpon his Horse. Wee seeke (say they) the supper of Iesus Chtiste. Seeing we cannot haue it pure, in the tyranny in which we liue, we must content out selues too take that which is leste, waytinge when God will put to his hand. Forsooth a goodly excuse. Forasmuch as they haue no right and sounde vse of the Supper, by way of prouision, they protest, that they account not Iesus Christ for their onely euerlasting Sauiour, and they seeke euery morning a newe sacrifice to blot out their sinnes. For all this is in the Parrish Priestes Masse, aswell as in that of S. Nicholas, or in those that are said for the dead. They faigne to worship an Idoll, and yet boaste themselues to seeke Iesus Christ. And to the end, they may not fight against God without a swoorde and a Buckler, they bring foorth the authoritie of this man here, and of that man there. As if the absolution of a man could exempt them, from beeing condemned of God. I spare to say that they notably belie them, whom they bring for their aduocates. But admit it were so, that a holy man for a time thought it not so greate an euill too

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goe to an high Masse: yet yf afterwardes he knew the errour wherein he was, his latter iudgement is so much the more to be beleeued, for the condemnation thereof, forasmuch as men may see, that the power of God hath compelled him therevnto, and he is plainly found to be ouercome in that thing, which before he did holde and alowe of. But what a blundering and stirre keepe they heere? Imagine they too restraine God by the opinion or saying of a mortall man? We know that there is nothing but the onely trueth that shall raigne in his iudgement, without acception of persons. Now the fact is this, that the parish masse is instituted for to sacrifice Iesus Christ, and to make an attonement with God, aswel for the quicke as the dead: and that a peece of bread is woorshipped there, as if it were the sonne of God. I doe not scanne euery thing by peecemeale: there are a thousande other infections: but I onely take the grosseste. Let them which seeme to agree heereto, wash theyr handes, as much as they wyll, in the ende they shal bee no more iust then Pilate was. But this is marueilous that these good parishioners, when Easter comes, they goe to seeke some Chappell in a corner, or some Fryer neyther hot nor colde, that he may deliuer vnto them a counterfaite and bastarde supper. If the parish Masse, as they say, be so like the supper of Iesus Christ, why doo they not obserue it and keepe them selues to it? But nowe after they shal haue beene at high Masse euery Sunday throughout the yeere, that they may seeme to communicate aright in the sacrament of the Supper, they sodenly renounce it: although we must not greatly woonder at suche inconstancie: For it is the true payment and iuste punishmente of all those

which are not grounded vpon the trueth of God: and God reuengeth him selfe vpon them, making them alwayes to be shaken, and to contrary thē selues in that which they take in hand. Touching such a paynted Supper, I knowe that in their fantasie, a man shall doe them great wrong to reproue it. But how can we doe otherwise, seeing it agreeth not to the rule of our maister? I doe not condemne them, because they doe it in secret. For I knowe that the holy Supper was neuer better Ministred, nor more holyly, then when the disciples were withdrawne to doe it in secrete, because of the tyranny of their enemyes. But heerein there are two intollerable faults: one is that they which patch vp such a Pageant of the Supper, faigne that they haue their masse there, & would that it shuld be so thought: the seconde, is, that their goodly father of whom they receiue it, giueth it thē not as a Christian pastor, but in the condition of a popish priest. They think that they haue goodly bucklers and defences, in saying, that the singer of their Masse hath no intention to make them worship the bread or the wine, that hee omitteth the Canon, wherein are the greatest impieties, and that he giueth the sacrament to all the company vnder bothe kinds. But when this shal come before the great iudg, they shall feele what they haue gotten by such goodly glosing pretextes: yea they ought already to feele thē, and I reporte me to the prickes & stingings they haue in their consciences: And this is the place where this matter must be decided: For without making any longer enquiryes, they knowe what they pretende to shewe, aswell to the enemyes of GOD, as to all the common people. It must needes be that God denye himselfe, if he allow an act of such a profession. Vvhē

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all the men of the world shall haue conspired togither to iustifie thē. yet shal not the hablest of them be euer so absolued, that he shal not halt downe right on both sides. Now God hath declared by his prophet, that no such halting shal euer be found good. Concerning the man whome they take to be the minister of their Supper, it is a very mockery to goe about to make him capable of any such office, yea, but (say they) the woorthynesse of the sacramentes doe not depend vpon the worthynesse of the persons. I graunt it, and I say farther, that if a Deuil should minister the Supper, it were not the worse: and contrarywise, if an Angell should sing Masse, it were not a poynt the better. But we are nowe in hand with another question: to witte, whether the orders of the Pope giuen too a Munke or a Fryer, make him fit to execute the office of a Pastor. If they reply that they meane not that hee should doe any thing therin, and that they choose him not in any such condition: the thing sheweth the contrary. But let vs put the case that concerning them, they haue no such regarde, yet haue I alwayes to stande vppon the outwarde profession which they make. Nowe it is manifest that they couer themselues vnder the vizard of a priest. For the dew celebratiō of the Lords supper, it wer meete for them, to seperate themselues from the ranke of Idolaters, because they haue nothing heere in common with them. In steade of dooing this they goe as it were to be matriculated and incorporated amongst them, and faigne themselues to be members of the same body. And heerevpon they would make vs to be lyke those ancient heretiques who condemned the vse of the sacramēts for the vices of men: as though we looked vnto mens particular vices, and

not rather to their cõmon state and condition. I passe ouer this briefly, but as little as I haue touched therof is more then enough to conuince so villanous an impudency. Notwithstanding if they bee so blocky she, that they will vnderstand nothing thereof, the worde of God ought to suffice vs. As when the Lorde saithe
Iere.4.1. by Ieremie, *O Israel if thou returne, returne vnto me*. The which wordes shew in what simplicitie we ought to walke before God, without turnyng backe agayne to
Actes.14.15 any thing not allowed of him. And this is the cause why saint Paule protesteth, that he was sent too conuerte the vnbeleeuers from their vanities to the liuing God: as if hee shoulde haue saide, that it was nothing to make men to chaunge anyll custome, with other hypocrisies: but they must roundly abolish superstitions, to the ende that true religion maye bee established in her owne puritie and holynes: For without this, men cannot come directly to God: but they stagger & reele, not knowing which way to turne thẽselues. There are others who are come so farre to forsake the masse: but they would retaine certaine patches of that which they call the seruice of God: to the ende not to be accounted (as they say) altogeather for prophane people. And it may be, that there are which go that waies of a good affection: at the leaste I am content to beleeue so: but whatsoeuer purpose they haue, yet this may we not say, that they therfore keep a streight rule, & a good mesure therin. Some wil say, we can wel go to their baptismes: For therein there is no manifest Idolatry. As though the Sacrament were not there defiled diuerse waies, so that it should seeme that Iesus Christ were yet in Pilats house, to be boxed on the eare, & abused with all reproche and villanie.

To

To conclude, whereas they ſay, that it is to ſhewe that they are a people not without religiõ, if they ſhould be demaũded vpõ theyr cõſciences why they do it, they would anſwere that it were to pleaſe the Papiſtes, and to make a ſhew to the end to ſhun perſecution. Otherſome ſpye out theyr time not to come while maſſe is a ſaying: and yet they come to Churche, to the end men might thinke they were there. Others onely for theyr part keepe themſelues to euenſong: but I would faine knowe of them, whether they thinke it nothing to cenſe their Idolles, and that a ſolempne praier bee grounded vppon the interceſſion and merites of any Saint: whẽ they ſing *Salue regina*, a thing ſo ſtuffed with execrable and diuiliſh blaſphemies. I paſſe ouer that the ſinging it ſelfe in an vnknowen tongue, is a manyfeſt prophanation of the holy Scripture, and of the prayſes of God: as ſaint Paule doth admoniſhe in the 14. of the firſte to the Corinthians. But admit, that this laſt fault be pardoned them, if they come to euenſong to geue ſome teſtimonie of their Chriſtianitie, this ſhoulde eſpecially be done at their great feaſtes. They wil make there a ſolempne incenſing of theyr chiefe Idols: which is a kinde of Sacrifice as the ſcripture ſheweth: and likewiſe this was a common faſhion that the Heathen had too make thoſe that were weake to renounce God. And this is the ſpeciall quarrell for which the greateſt parte of Martyres haue ſuffered death: to wit, becauſe they would not make perfumes and burne incenſe too Idolles. When theſe men bee come thus farre that they receiue in theyr noſes the ſauour of the Cenſours, they infecte themſelues with the pollution which is there cõmitted: and they thought that this ſo great wickedneſſe muſte bee

hid and couered. But I pray these in the name of God, that they will marke well that which is said here that the Idols ought to be in so great detestation to a faithfull man, that they should not bee taken in his mouth for feare of defiling him. This onely woorde vndoubtedly ought rather to pul vs backe from al that might entangle vs amiddest the pollutions of Idolaters.

But nowe to speake more freely of all those that woulde keepe a meane betwixt God and the Deuill, they are double faced hypocrites: and I can finde no better comparison too painte them out liuely in their colours, then that of Esau: For when he sawe that Isaack his father sent Iacob into Mesopotamia to take him a wife, for asmuche as those of the Countrey of Canaan displeased both him and Rebecca his wife, so farre foorth as they hated them deadly, to satisfie his parentes in parte, he tooke him a newe wife: but hee forsooke not her who he had alredy. He kept the euil then whereof Isaack complayned: but to botch vp the matter in some sort, he huddled vp a newe marriage. So, they who are so wrapped in the world that they cannot follow that which GOD commaundeth, they make many medlayes, and hotchpotches of sundry sortes, that in some sorte they maye conforme themselues too Goddes wyll: but they cease not for all that, alwayes too retaine some corruption, so as all that they doo, is neither pure nor sincere. I know very well that there are many poore soules in great perplexitie, who without hypocrisie desire to walke the ryght way, and yet notwithstanding they can not ridde them selues from many doubtes: wherat

I doe

I doe not much woonder, conſidering the horrible confuſion that is in the Papacy. In very deede I much pitie theyr caſe, who ſeeke the meanes that they may to ſerue GOD, keeping them ſelues if it were poſſible, amongeſt the enimies of the faith. But what? I know not what elſe to do either to the one or to the other, but to ſhewe them wherein they haue faulted, to the ende they may amend it.

If any will come and demaunde this or that particularly, I will ſende ſuche enquirers to that generall rule of GOD which I holde. I ſpeake this, becauſe there are ſome ſo importune, that a man ſhall neuer haue doone, if he would anſwere all theyr doubtes. Such people may rightly be compared to them who after they haue hearde a Sermon, wherein they are exhorted without ſuperfluitie & pompe ſoberly to hearken vnto it, would rather haue the preacher to make theyr Hoſe and ſewe their ſhooes. Well, what muſte we doo then? wee haue in all this a certaine marke whereunto we muſt aime: that is, that the zeale of Gods houſe do euen eate vp our hearte, and ſo moue vs that we take vppon our ſelues all the diſhonours and opprobries which are doone vntoo vs for his name.

When ſuch zeale ſhall be well kindled in our heartes, and ſhall not be like ſtubble ſet on fyer, and quickly quenched, but ſhall burne continually therewith: a man ſhall bee ſo farre of, from makyng ſhewe too approue the abhominations wherewith GOD is diſhonoured, that it ſhall bee impoſſible for vs too holde our peace, and too diſſemble when we ſee them.

And let vs marke well that it is saide: *The zeale of Gods house:* to the ende we shoulde knowe that this is too be referred to the outward order which is in the church, to the end wee shoulde exercise our selues in the confession of our faith. I way not those mockers, who say that I can talke trimly of these matters, liuing at mine own ease: for they haue no great adoe with me, forasmuche as it is well knowen that I haue no land heere. And as muche say I of all these philosophers who geue sentence thereof, without knowledge of the cause. For seeing that they will not hearken vnto God, who speaketh vnto them, to teache them, I cite them too appeare before his iudgemente seate, where they shall heare their sentence, against which there shalbe no more question of replie. Seeing they will not now heare him as their maister, they shal then vnderstande him too bee theyr iudge in spite of their teethe. The best able and craftiest shall there find thẽselues ouerreached & deceiuedin their accoũt. Let thẽ be as wel exercised and trained as can bee, to ouerthrowe or to darken the trueth: yet their Miniuer hoodes and badges wherin they are woont so proudly to vaunt them selues, and in highly esteeming them selues to deceiue them selues, shall not geue them the victory. I speake this becausе my Lordes the Counsellours, Iudges, and Aduocates not onely enterprise too pleade against GOD too haue a priuiledge to mocke him: but in reiecting the holy Scripture they spewe out their blaspemies, as Soueraigne and vnreuocable determinations and sentences. And suche manner of Idolles wyll bee so prowde that when they haue once spoken a woorde, they cannot abide that reason or trueth haue anye place. But

yet

yet this I ſhew them by the way that it were much better for them to think what an horrible vengeance is prepared for all thoſe that turne the trueth of God into a lye. Let not theſe chamber and carpet Doctors take heere any higher eſtate vpon them then is fit for them. For this were to chatter againſte our heauenly maiſter, to whome it is meete that all we giue audience. Theſe goodly titles auaile nothing heere too exempt any man from iudgement: except it bee that the Lord Abbots, Pryors, Deanes, and Archdeacons be conſtrained to lead the dance in this greeuous condemnation that God ſhall pronounce. Now although my Lordes the Courtiers were woont too pleaſe men with their holie Water, yet they ſhall not ſo pleaſe God. To conclude, let all theſe trifling Spendthriftes Ieſters and Praters holde their tongue, and not caſte foorth their accuſtomed cauills, vnleſſe they wil feele his mightie hande, at whoſe woorde they ought too tremble. This is a foule errour to make men beleeue, that in taking me to be their aduerſarie they ſhall not haue God any more to be their Iudge. Let them then blot my name out of their papers in this matter, I pretende therein nothing but that God may be hearde & obayed, and not to gouerne mens conſciences according to my appetite, nor to lay any neceſſitie or lawe vpon them. Concerning others, that reiect not Gods word in ſuch pride and outrage, and yet notwithſtanding are ſo weake and ſluggiſh, that one cannot make them once to wag, I exhorte them that they take better heede unto them ſelues, not to flatter themſelues, as they haue doone hetherto. But that they open their eyes, & awaken, to ſee and to feele their wretchednes and miſerie. I knowe the difficulties and ſtraights

wherein they are, neyther doe I speake vnto them of seruing GOD purely among Idolaters, as of an easie matter: but if they want strength, let them flye vntoo GOD, too the ende hee may fortifie them, and they may learne to preferre his glory before all the thinges in the worlde. I desire al the poore faithfull ones that are in the Papacie that they wyll mark this, as the Prophet Ieremie beyng in Ierusalem, sente the same lesson too the people that were kept in captiuitie at Babylon. If the tyrrannie of the Pope and of his bee so harde and cruell, the Iewes of that time had their parte thereof: And yet notwithstandyng they were commaunded too detest and abhorre the Idolatrie of Chaldea, euen in the very bosome of the Countrey: For it is no reason that the tyrrannye of men shoulde empayre or diminish the due honor that wee owe vnto GOD. There is here no exception or priuiledge, for great or small, rych or poore. Let all men therefore bowe downe theyr neckes, let the poore feare, least he saying for feare I knowe not what to do, GOD aunsweare, neyther knowe I what too make of thee. Let not the ryche be drunken with theyr ease, as it were lying vppon theyr Bedde? But rather let them learne by the Apostle Sainte Paule his example too accounte all but Dung and losse, which may turne or hynder them from Christian life.

In the meane tyme, let not vs forget for our parte, that which I touched in the beginning: that is, too applie this to our instruction, too bee alwayes ready into what coast of the world so euer wee shall be carried, or what thing so euer happen vnto vs, too continue

tinue stedfaste in the sincere confession of our faith, detestyng all superstitions, and Idolatries and abuses which are contrary too the trueth of GOD, darken his honour, and ouerthrowe his seruice.

The seconde Sermon, conteining *an exhortation to suffer persecution* too followe Iesus Christe and his Gospell, vppon that place which is in the *thirteenth Chapter too the* Hebrewes.

Let vs therefore goe out of our tentes: after Christ bearing his reproche.

ALL the exhortatiõs that can be made vnto vs to suffer patiently for Christe his name, and for the Gospels cause, shall haue no place, if wee bee not well assured of the cause for whiche we fyght. For when the question is of forsaking our lyfe wee must be well resolued and certayne, wherefore it is. And such constancie can not bee in vs, vnlesse it bee grounded in the certaintie of faith. It is true that certaine wyll foolishly and rashly venter too die, too vpholde certaine foolishe opinions and dreames, that they haue conceyued in theyr owne braine. But such headinesse deserueth rather to be holden for frensie, then for Christian zeale. As also in verye deede there is no stayednesse nor setled

setled vnderstanding in such people which so cast them selues into peril with such headie rashnes. How soeuer it be there is nothing but a good cause, that maketh god to auow vs for his Martyrs: for death is cõmon to all. And the childrẽ of God shalbe cõdemned withlike ignomie and torments as Theeues are: But God maketh a difference betwixt them, in so much as he can not deny his owne trueth. Nowe it is requisite that on our parte, we haue a certaine and vndoubted testimonie of the doctrine, for which we suffer. Therfore (as I haue sayd) we cannot bee mooued nor earnestly touched by any exhortations, which may bee made vnto vs to suffer persecution for the Gospel, if there be not a true certaintie of faith imprinted in our heartes. For it is not a naturall thing too hazarde our liues at aduenture. And when we shall doe it, it shalbe nothing but rashnesse, and not any Christian vertue. Finally, God will allowe nothing of all that we shall doe, vnlesse we be fully perswaded that it is for him and for his quarrell that we are molested, and that the worlde is enemie vnto vs. Nowe when I speake of such a certaintie, I meane not onely that we must knowe to discerne betweene true religion, and the abuses or follyes of men: but also that we be well perswaded of euerlasting life, and of the crowne which is promised vnto vs from aboue, after that wee shall haue fought heere beneth in this world. By the way let vs note that these two pointes are requisite, and ought not to be separated the one from the other. It is meete for vs therfore to begin at this poynt, thorowly to knowe what our Christianitie is, what manner of faith it is, that we haue to holde and to followe, and what rule it is that God hath giuen vnto vs: and that we be so thorowly

rowly armed with such instructions that we may be able, boldly to condemne, all the falsehoodes, errors, and superstitiõs, that Satan hath brought in to corrupt the pure simplicitie of Gods doctrine. Wherefore a man ought not at this day muche to marueile, if he see not many people which are disposed to suffer for the Gospell: and that the most part of those which are named Christians know not what christianitie is. For all are, as it were ignorant, and they make no reckoning too heare or to reade: but it is enough to them to haue some little tast of the Christian faith. And this is the cause that there are very fewe setled, and if they be assaulted they are found straightway to be scattered. This ought to stirre vs vp to enquire more diligently after the trueth of God, to the ende we may be certaine therof. But yet this is not al, that we be thorowly instructed & taught. For we may see that those which seme to be (as it were) altogether setled in good doctrine, who notwithstanding haue no zeale nor affection in them, no more then if they had neuer known any thing of GOD, vnlesse it be by some flying fantasie. And why is this, vnlesse it be bicause they neuer comprehended the maiesty of the holy Scripture? And in deede be we neuer so great, if we did wel cõsider that it is god that hath spokē vnto vs, it is very certaine that we should be more attentiue to hearken, & also doe it with greater reuerence. When we should thinke that in reading the holy Scripture, we are in the schoole of Angels: we shuld haue an other maner of care and desire, to exercise our selues in that doctrin that is set foorth vnto vs. We see nowe what manner of meane it is, whereby we shoulde prepare our selues to suffer for the Gospel: to wit, that we haue profited

thus

thus far in the ſchoole of God, that we are reſolute cõcerning true religiõ, and cõcerning the doctrin that we ought to hold, that we can deſpite al the ſubtilties and crafts of Satan, al mens inuentiõs, as things not onely friuolous, but alſo accurſed, for as much as they corrupt the chriſtiã puritie, & that herein we differ as the true Maryrs of Ieſus Chriſt, frõ thoſe franticke ones which ſuffer for their fooliſh opinions. For the ſecõd, that being certaine of a good cauſe, we be ſo inflamed as it becõmeth vs, to follow God throughly whither ſoeuer he calleth vs: that his word haue ſuch authority with vs as it deſerueth: & that being withdrawen frõ this world, we be as it were rapt vp & rauiſhed to ſeek the heauẽly life. But this is a thing more then ſtrange, that the light of god ſhining at this day, as clearely as euer it did, that there is ſo ſmal zeale as it is pitiful to behold. If we be not confounded with ſhame, it is ſo much the worſe: For to be brief if we ſhould come before that great iudge: where the euil that wee haue labored to couer, ſhal be brought to light, with ſuch rebukes & reproches, we ſhal haue wherwith to be altogether ſwalowed vp. For if we be boũd to beare witnes to GOD according to the meaſure of knowlẽdge which he hath geuẽ vs, frõ whẽce I pray you is it that we are ſo feareful & ſo cold to enter into cõbat, ſeeing that he hath in ſuche ſort manifeſted him ſelfe in this time, that it may be ſaid that he hath opened and diſplaied the great treaſure of his ſecretes? Muſte it not needes be ſaide that we would not haue any thing too do with God? For if we had any regard of his maieſtie, we durſt neuer be ſo bold too turne the doctrine which proceedeth from his mouth, into a philoſophy or I know not into what idle ſpeculation, To be ſhort

there

there is no excuſe that we ſhould not be greatly asha-
med, yea that we ſhold not haue an horrible condem-
nation, hauing knowē ſo much of the trueth of God,
and hauing ſo little courage to mainteine it. Aboue al
when we ſhal loke vnto the Martyres that haue bin in
times paſt, we ſhal find paſſing great cauſe to deteſt the
villany that is in vs. For the greateſt part were not ſo
mightily exerciſed in the holy ſcripture, to haue tho-
row knowledg to diſpute of al things: they knew that
there was one God, whō they ought to worſhip, & to
ſerue. Alſo that they were redeemed by the blood of
Ieſus Chriſt, to the end they might put the confidence
of their ſaluation in him and in his grace. And farther
that al that which had bin found out by men, was no-
thing but filth & dung: wherby they were able to con-
demne al Idolatrie and ſuperſtition. To be ſhort their
diuinitie was: there is one God, which hath created al
the world, & hath declared vnto vs his will by Moy-
ſes, by the prophets, & finally by Ieſus Chriſt & his a-
poſtles: we haue one alone redemer, who hath bought
vs by his blood, & through whoſe grace we hope to be
ſaued. Al the Idolatries of the world are accurſed and
execrable, hauing nothing but this they wēt ſtoutly &
freely either to the fier or to ſome other kind of death.
And this was not for 2. or 3: but in ſo great troups that
the nūber of thoſe which went through the hands of
tyrants, was as it were infinit. We are for our parts ſo
great clarkes as none can bee greater: (at the leaſt wee
think ſo:) & indeed cōcerning the vnderſtanding of the
holy ſcripture, god hath ſo liberally delt with vs as he
hath neuer done with anyage. Notwithſtāding ther is
hardly found one drop of zeale. Now to nouriſh ſuch
ſlouth there is no other way, vnleſſe we would wil-
lingly and wittingly prouoke the vengeance of God

what

what then must wee doe too gette a good courage? We haue to consider in the first place, that there cā be no more pretious a thing before God, thē the cōfession of our faith: for we do little know how god esteemeth it, whē our life which is nothing, is more deare vnto vs thē it. And herein we shew a marueilous beastlines. For we cānot spare our life in this point, but we must cōfesse that it is more esteemed of vs then the honour of God and the saluation of our soules. A certayne Heathen, had the knowledge to saie, that it was a miserable thing, to forsake and betray the cause why we liue, for the construation of our life: notwithstanding he and such like neuer knew truely, to what end men were placed in this world, and wherefore they liued therein. It is true that they knewe well, that a man ought to followe vertue, that he ought to mainteine him self honestly & without blame: but all their vertues were nothing else but colloures and shadowes. We knowe much better, whereto our life ought too be applied: to wit, that we glorifie God, to the ende that he may be our glory, without this woe vpon vs, and we cannot prolong our life vppon the earth one minute, but that wee shall alwayes heape vpon our heades, so muche the more malediction. Notwithstanding we are nothing ashamed, for the redeeming of a fewe dayes for this feeble life to renounce that euerlasting kingdome, and to separate our selues from him, through whose power we are mainteined in this life. If a man aske the veriest idiots, yea the most brutishe people of the worlde, wherefore it is that they liue, they dare not simply say, that it is too eate, too drinke, and to sleepe. For all men knowe that they are created to a more noble and excellent ende. And what

what other ende ſhall we finde out, vnleſſe it be to honor God, and to ſuffer our ſelues to bee gouerned by him, as children of a good father: to the end that after we ſhall haue finiſhed the voyage of this coruptible life, we may bee receiued into his euerlaſting inheritaunce: And this is the moſte principall thing, yea and all in all. When we make no account thereof, and that we are ſo ill inclyned to a beaſtly life, which is worſe then a thouſand deathes, what can we alleadge for our excuſe? To liue and not to knowe wherfore: this is euen againſt nature. To reiect the cauſes wherfore we liue, for the deſire of prolonging our life, as it were for three dayes, too the ende to liue in this deceitfull worlde, and beeing ſeparate from God, is ſuch a bewitching and madneſſe, as I knowe not by what name to cal it. But becauſe that perſecutiõs ceaſſe not to be hard & bitter vnto vs, let vs marke howe and by what meanes, chriſtians may ſtrengthen them ſelues to patience, euen to the laying downe of their liues for Gods trueth. The text which we haue recyted, when it ſhall bee well vnderſtoode, is ſufficient inough for to leade vs heerevnto, *Let vs goe foorth* (ſaith the Apoſtle) *of the Cittie, after our Lord Ieſus Chriſte, bearing his reproch*. Firſt of al he exhorteth vs, although that the ſwoordes were not drawen againſt vs, nor fyers kindled for to broile and burne vs, that yet we cannot be truely ioyned and knit to the ſonne of God, ſo long as we are rooted in this world. Wherfore a Chriſtian although he be in quiet, yet he muſt haue one foote alwayes lifted vp, to march towardes the battell: and not onely this, but hee muſt haue his affection withdrawen from the worlde, although that his body dwell therein. Admit that this at the firſt ſight ſeeme *Heb.* 13. 13.

vnto vs very blunt, yet ought we well to content our selues with this word of S. Paule: that is, *That wee are called and appointed to suffer persecution.* As if he should say: that such is the conditiõ of our Christianitie: that we must needes enter in and passe thorow this path, if we will followe Iesus Christ. In the meane time, too ease our infirmitie, too sweeten and mitigate the trouble and heauinesse that persecutions may bring vnto vs, we haue this great and sweete comfort, & that is, that in suffering for the Gospel, we followe as it were step by step the sonne of God, and wee haue him for our guide. If it had beene simply saide vnto vs, that to bee Christians we haue to march thorowe all the opprobryes of the worlde, to come freely to death as often as it should please God, we shold haue had some coullor as it should seeme to replye, that this were a very strange thing and farre from our nature, to wander so without a guide. But seeing we are commaunded to followe our Lorde Iesus, his leading is more right and honourable, then for vs to refuse it. But to the ende that wee may bee better touched, it is not onely sayde that Iesus Christ goeth before vs as our Captaine: but that we are conformed to his image: as S. Paule hath spoken in the 8. to the Romaines, that God hath ordeined al those whom he hath adopted to be his Children, that they should be made conformable to him who is the head and paterne of all. Are we so nice and dayntie that we will indure nothing? then must we renounce the grace of God, whereby he hath called vs to the hope of saluation. For these are two things, that can not be sundred, too be a mẽber of Iesus Christ, & to be exercised with many afflictiõs. Surely we ought a great deale more to esteeme such a conformitie

1. Thes. 3. 3.

Rom. 8. 29.

mity with the ſõne of God thẽ we do. It is true that in the world, to ſuffer for the Goſpel is a thing condemned: but ſeeing that we know that Infidels are blinde, ought not we to haue clerer & better eies thẽ they? It is aſhame to be afflicted of thẽ which occupye the place of iuſtice: but S. Paul ſheweth vs by his exãple that we haue gretly to reioice our ſelues in the woũds of Ieſus chriſt, as it were in certain imprinted marks, by which God acknowledgeth vs, and auoweth vs for his. And we know what S. Luke reherſeth of S. Peter & Iohn: to wit, that they reioyced, that they were accounted worthy too ſuffer infamy & reproche for the name of our Lord Ieſus. Loe two things quite cõtrary, ignomy & dignitie: yea inaſmuch as the world being mad and outragious, iudgeth contrary to all reaſon: and by this meanes turneth the glory of God into diſhonour. But for our part let vs not refuſe, cõcerning the world to be defaſed and baſely eſtemed, that we may hereafter be honored before god & his angels. We ſee what pain ambitious men take to obteine the order of ſome king, & what triũphes they make therof. The ſonne of god preſẽteth his order vnto vs, & euery one deſpiſeth it. I pray you in doing this are we worthy to haue any thing cõmon with him? Our voluptuouſneſſe is here bitten and can perceiue nothing: for theſe are the true armes of heauenly nobilitie. Priſons, baniſhmẽts curſed ſpekings, import nothing but altogether ſhame & reproch in the fãtaſie of men: but what ſhal let vs to look vp vnto that which God hath iudged & pronoũced therof, vnles it be our own infidelitie? Wherefore let the name of the ſõne of god haue ſuch credit amõg vs as it deſerueth, to the end that we may learn to take it for a ſingular honor, that he ſetteth his marks vpõ vs Act. 5. 41.

our vnthankfulneſſe is intollerable. If God handle vs according too our deſertes, hath hee not iuſt cauſe, too chaſtiſe vs dayly a thouſande kinde of wayes: yea which is more, a hundred thouſand deathes, were not ſuffiicient for ſome litle portion of our miſdeedes. But by his infinite goodneſſe he putteth all our faultes vnder his feete and aboliſheth them: and whereas he might puniſh vs as we haue deſerued, he findeth a wõderful meane, to cauſe our afflictions to be turned too our honor, & a ſpeciall priuiledge: foraſmuch as thorowe them, we are aſſociated and knit into the felowſhyp of his ſonne. And muſt we not ſay that when we
1. Pet. 4. 15. diſdayne ſuch a bleſſed condition that we haue il profited in the Chriſtian doctrine? And this is the reaſon why S. Peter, after that he hath exhorted vs, to walke holily in the feare of god, that we ſuffer not as theeues, Whoremaiſters and Murderers, hee addeth by & by, that if we ſuffer as Chriſtians, therein we glorifie god with that benefite which he hath beſtowed vppon vs. It is not without cauſe that he hath ſpoken ſo. For who are we I pray you, that we ſhoulde bee witneſſes of the trueth of GOD and procurers of the maintenance of his cauſe? Loe we bee poore wormes of the earth, creatures ful of vanities and lyes: and yet God wil that his trueth be defẽded by vs: which is truly ſo greate honour that it apperteineth not, no not too the angels of Paradiſe. Ought not this conſideratiõ alone ſufficiently inflame vs to offer vp our ſelues vnto god, ſeeing that it pleaſeth him to imploy vs to ſo honorable a thing? Notwithſtanding many cannot withold them ſelues from reaſoning againſt GOD: or at the leaſte from making theyr complayntes for that GOD dooth not better ſupporte theyr weakeneſſe.

It

It is a meruelous matter (say they) seeing that GOD hath chosen vs for his children, how he can suffer that wee shoulde bee so troden vnderfoote and tormented of the wicked. I answere, although that it appeare not vnto vs wherefore he doth it, yet that he ought by good right to haue this authoritie ouer vs to bring vs into order according to his pleasure. But when wee see that Iesus Christe is our patterne, ought we not too esteeme it a great blessing to be made like vnto him, without any further enquirie? Notwithstanding god sheweth vs most euident causes why hee will haue vs to be persecuted. When there shalbe no other thing but this admonition which S. Peter maketh, wee are disdainfull and sturdy enough, if wee doo not reste our selues vpon it, that is, that forasmuch as gold and siluer which are but corruptible metталles, are purged and tried by the fire, it is good reason that out faith, which excelleth al the riches of the worlde, shoulde be proued. God coulde very well crowne vs at the firste dashe, without making vs too endure any combates: but as hee woulde that Iesus Christe shoulde raigne in the middest of his enimies vntil the end of the world: so likewise he would that we being mingled amongst them, wee shoulde suffer their wronges and oppressiõs vntill that he shoulde deliuer vs from them. I know very well that the flesh will spurne when it muste be brought to this pointe, but yet must the wil of god haue the maisterie. If we feele any contradiction in vs, we must not woonder at it. For this is very naturall, too flie the crosse: Notwithstanding let vs not cease to go forward knowing that god accepteth our obedience, so that we bring vnder and subdue all our senses and desires, to the end to make them subiect vn-

1. Pet. 1. 7.

Psalme. 110.

to him: for the Prophetes and the Apostles went not so readily to death, but that they felte in them selues some desire of falling backe. *Thou shalt be led thither* (saith our Sauiour Iesus Christe vnto Peter) *whyther thou wouldest not*. So when such feares of death shall pricke vs: let vs labour to haue the vpper hand, or rather let God ouercome for vs: and not withstanding let vs holde our selues assured, that this is an acceptable sacrifice vnto him, that we resist & fight against our affections, to the ende we may be wholy at his commaundement. And this is the principall warre, wherein God wyl haue those that are his to employ them selues: that is, that they enforce them selues, to bring downe all that which exalteth it self in their minds & vnderstādings, too turne them away from the path that is shewed, vnto them. In the meane time the consolations are so ample, that we may well say that wee are more then slouthfull, when we faile and waxe faint hearted. In olde time a great number of people, for the desire of a silly Garland of leaues, refused no trauaile, no paine nor trouble: yea they made no accounte to die: Notwithstanding there was not any one of them, whiche fought not at aduenture, being vncertaine whether he shoulde winne or loose the prise. God hath set foorth vnto vs an immortall crowne, through which we are made partakers of his glorye. Hee meaneth not that we shoulde fight at aduenture: but he promiseth vnto vs all, such a reward as wee ought specially too desire. What occasiō then haue we, to seeke any farther: doe we think that it is said in vaine that if we die with Iesus Christ we shal also liue with him? The triumph is altogeather like, & we shun to fight as much as lieth in vs. This in the iudgement of man is a doctrine quite

Iohn. 21. 18.

2. Tim. 2.

contrary

contrary. I confeſſe it: and alſo when Ieſus Chriſt pro-
noũceth, that they that ſuffer perſecutiõ for righteouſ- Mat. 5. 10.
nes ſake are bleſſed, he propoũdeth a ſentence which is
not eaſily receiued, in the world. Cõtrariwiſe, he wold
that we ſhold eſteeme that to be our chiefeſt happines,
which our vnderſtanding would iudge to be our grea-
teſt miſery. It ſeemeth vnto vs that we are miſerable,
when God leaueth vs to be troaden downe by the Ty-
ranny and crueltie of our enimies: but the want is
that we looke not vnto the promiſes of GOD, the
which certifie vs that all ſhall turne to our good. We
are throwen downe, ſeeing the wicked ſtronger then
we, and to ſet their feete vpon our throte: but ſuche a
confuſion as S. Paule ſaith, ought rather to lift vs vp
on high. Foraſmuch as we are to to muche giuen, too
imbuſie our ſelues, with the preſẽt things of the world,
God in ſuffering that the good are euill intreated, and
that the wicked haue their ſway, ſheweth vs by euidẽt
ſignes, that a day ſhal come, wherin al that is now con-
fuſed ſhalbe reformed. If the time ſeeme long vnto vs,
let vs run to the remedie, and not flatter our ſelues in
our vice: for it is certaine, that we haue no faith at all,
vnleſſe we lift vp the eyes of our ſoules to the com-
ming of our Sauiour Ieſus Chriſte. Now God to the
end he might leaue no meane vnattempted, whiche
myght be fyt to driue vs forwarde, he ſetteth before
vs the promiſes on the one ſide, and his threatninges
on the other. Doe we thinke that the promyſes haue
not power enough in vs? let vs ioyne the threatnings
for too ſtrengthen them. It is very true that wee
muſt bee ſo muche the more peruerſe and froward,
not too adioyne more fayth then wee doo too the
promyſes of GOD, when the Lorde Ieſus ſayeth,

that hee will auowe and aeknowledge vs before his
Mat.10.32. father, so that we confesse him before men. And what
is there that ought to let vs, that we shoulde not yeeld
Luke.12.8. him that confession that he requireth. When men shal
haue doone their vttermost, they can doe no woorse
but murder vs. And what shall eternall life be in com-
parison thereof? I heape not not vp heere all the pro-
mises conteined in the Scriptures, which tende to one
and the same ende: yet (forasmuch as they are so ofte
times repeated) we ought wholy to stay vppon them.
But if when the plague hang ouer our heades, if three
or foure be not enough, one whole hundred wil not
serue to make vs to ouercome all aduersitie and con-
trary temptations. But if God can not drawe vs vnto
him selfe through gentlenesse, must wee not bee more
then beetle blockish heades, when his seuere threat-
Luke.9:26. ninges can do no more therein? Iesus Christe citeth
all those before his father, who shall through feare
of bodyly death deny the trueth: and saith that
Mat.10.3. both the body and soule, shall be throwen too perditi-
on. And in an other place hee sayth, that he will deny
all those that shall deny him before men, vnlesse that
wee bee too muche bereaued of all vnderstanding,
these woordes ought to make our hear to stande vp-
right vppon our heades, Howsoeuer it be, when wee
shal not bee moued therewith as were meete, there re-
mayneth nothing for vs but an horrible confusion:
For in tha, tthat all the woordes of Iesus Christ do so
little profite vs, we are conuinced of too to great infi-
delitie. Wee shall haue alleadged too godly purpose
that there is some pitie in vs, forasmuche as our na-
Heb.11.25. ture is so brittle: For it is said contrariwise that Moi-
ses lookyng vnto GOD through faith, was strength-

ned

ned not to bow vnder any tentation. Wherfore when we are ſo ſoft and flexible, yea, that there is no zeale and conſtancie in vs, it is a ſigne that wee are vtterly ignoraunt both of God and his kingdome. When it is ſhewed vs that wee ought to be ioyned to our head, we thinke that we haue a goodly coulour to exempte our ſelues from it, by ſaying that wee are men. But they which haue gone before vs, who were they? It is true, that when we ſhall not haue the pure doctrine, al the excuſes that we can bring foorth ſhall be vaine: but hauing ſo many examples which ought too ſerue for the greater approbation, ſo much the more are we to be condemned. But heere we haue twoo pointes to be conſidered. The firſt is, that all the body of the Church generally, was and ſhalbe alwayes ſubiect till the ende, to be afflicted by the wicked: as it is ſaide in the Pſalme, *They haue vexed me from my youth vp, they haue drawen the Plowe vpon me from one ende to an other.* The holy Ghoſte bringeth in the olde Church ſpeaking, to the ende that we, after wee haue knowen the afflictions thereof, we ſhould not finde it ſtraunge or troubleſome if the like at this day be done vnto vs. Saint Paule alſo drawing this place from an other Pſalme where it is ſaid, *Wee haue beene as ſheepe that are led to the ſlaughter*, ſheweth that this was not for one age alone: but that it is and ſhal be ordinary and vſuall in the Church. So ſeeing the Church of God to be at this day troaden vnder, by the pride of worldelings, that one barketh, another byteth, that men torment it, and alwayes miſchieuouſly deuiſe againſt it, that without ceaſing it is aſſayled of madde Dogges and ſauage beaſtes: let vs remember that this was doone vnto it of olde time.

Pſal. 129. 1. 2.

Rom. 8. 36.

Pſa. 44. 23

It is true that God may wel geue it sometimes certain truses and releasements. And this is it that is sayde in the Psalme before alleadged, *hee cutteth asunder the cordes of the wicked*. And in an other place, that he wyll breake theyr stuffe, for feare that the good doe not ouermuch vexe them selues, beeing too muche oppressed. But God woulde alwayes that his Churche shoulde bee tossed in this world, and be as it were in a continuall conflicte, reseruyng reste for it aboue in the heauens. Notwithstanding that yet the issue of these aflictions was alwayes blessed, and at the least GOD brought to passe, that being oppressed with many euyls, it was neuer vtterly oppressed, as it is sayde that the wicked
Psalm.7.15. with al their forces neuer attained to that, which they immagined: Saint Paule also reioyseth him selfe of the like too shewe , that this is a continuall grace of
2.Cor.4.12. God: *We* (sayth he) *endure tribulations, but we are not there with distressed, wee are poore but we are not destitute: we are persecuted but we are not forsaken: we are cast downe but we perysbe not, euery where bearyng about in our bodies the dying of our Lorde Iesus, too the ende that his life maye bee made manyfest in our mortall bodies.* Such issue as wee see that God hath geuen in all tymes in the persecutions of his Churche, ought well too encourage vs, knowing that our Fathers, who were brickle men as wee are, had alwayes the victorie ouer theyr enimies: in as muche as they remayned stedfast in patience. But I doo but touch this poynt briefly, to the ende I may come to the seconde, the which more agreeth to our purpose: that it is to make our profite of those particular examples of the Martyrs, which haue gone before vs.

Now

Nowe there are not onely two or three of the, *but a thicke and great clonde*, as the Apostle saith in the Epistle to the Heb. Wherby he signifieth that the number is so great, that it ought as it were euen to stop vpp our eyes. And that I be not too tedious, I will take onely the example of the Iewes, which were persecuted for true Religion, aswell vnder the tyranny of Antiochus the King, as also a little after his death. We cannot alleadge that it was a small number of people: for there were then as it were a greate armie of Martyrs. We cannot say that it was of Prophets, whome God had separated from the common people: for the women & young infants were of this company. We cannot say that they were let go for any prise: for they were tormented as cruelly as was possible. We heare also that which the Apostle sheweth vs therof. *Some* (sayth hee) *were hanged vp like belles and racked, making no account to be delinered, to the ende they might receiue a better resurrection. Others were tryed by mockings and scourgings: yeaby bondes and prisonment: others were stoned or hewen asunder: other wandred vp and downe hither and thither, in wildernesses by mountaynes and Caues.* Heb. 12. 1. Heb. 11. 35. Let vs now enter to make comparison of them with vs. If they suffred for the trueth of God, which was yet so darke at that time, what ought wee to doe in this great light that shineth nowe? God hath spoken vnto vs as it were with full mouth: the greate Gate of the kingdome of Heauen is opened, Iesus Christ hath called vs vnto him, beeing come downe vnto vs, to the ende that wee shoulde haue him, as it were presente before our eyes. And what a shame shall it bee vnto vs too haue lesse zeale to suffer for the Gospell, then they had which onely saluted and beheldc the promises of GOD, as it were a farre off?

Which

Which had but a little Wicket open to come to the kingdome of heauen? which had nothing but a certayne remembraunce and figure of Iesus Christe? These things cannot be expressed with mouth as they are woorthie: wherefore I leaue them to euery one to meditate vpon.

Nowe this doctrine as it is generall, so ought it to bee putte in practice of all Christians: But euery one ought to applie it to his own vse as necessitie shal require. I speake this to the end that they which see thē selues in no apparant daunger, shoulde not think that it is superfluous vnto them. They are not at this time in the handes of Tyrantes: but what know they how God wyll deale with them hereafter? Wherefore we ought to be so armed afore hande, that if any persecution, which we haue not thought vpon shal come vpon vs, we be not takē at vnwares & vnprouided. But I feare me that there are a great sorte of deafe eares to heare this worde. So farre of is it that they which are nice & liue at theyr ease, prepare themselues to suffer death when neede shalbe, that they haue no care too serue God whiles they liue. And yet neuertheles this ought to be our ordinary and continuall studie, and specially in this time wherein wee liue. In the meane time they whome God hath called to suffer for the testimony of his name, ought too shewe in verye deede that they were prepared long before, too stand thereto constantly. And then they ought to call into their remembraunce all the exhortations that they haue hearde in times paste: as yf a souldier shoulde take armes when the Trumpet doeth sounde. But what? there is no questiō of seeking starting holes to escape: I speake in respect of the greatest part: For persecuti-

on is

on is a true touchſtone whereby god diſcouereth and trieth who are his. So farre of is it, that hee ſhoulde many tymes finde who is faithfull vnto him, vntill that they franckely offer them ſelues to death. But this is as it were an incredible thing, that people whiche boaſt of ſome litle knowledge of the Goſpell, dare open theyr mouth to vſe ſuche cauilations. For one ſort ſay, what ſhal we gayne to confeſſe our faith to obſtinate people, and to ſuch who haue determined to fight againſt God? Is not this to caſt pretious ſtones before ſwine. As though Ieſus Chriſt had not expreſly declared that he wil that men confeſſe him amongſt the moſt peruerſe and wickedeſt men. If they be not therby edified, yet at the leaſt they remayne confounded: of ſuche a ſweete ſmelling ſauour is that confeſſion before God, howe deadly ſoeuer it be too the reprobate. Others alſo may be founde who ſaye, what ſhall our death profite? It rather falleth out to an offence, As yf God had lefte too theyr choyſe too die when they thinke good, and when they ſhall ſee a fitte time. But contrariwiſe we approoue our obedience leauing the profite into his hande that ſhall come of our death. Wherefore in the firſt place, it behooueth that a chriſtian man, in what Countrey ſoeuer hee be, notwithſtanding dangers and threatninges, that he fully determine to walke in ſimplicitie, as God hath commaunded. Let him keepe hymſelfe aſmuche as he can from the rage of the woolues: ſo that the ſame be not done through the craſte of the fleſhe. Aboue all let him reſigne his life into Gods handes. Hath hee doone this? If it fall out that he fall into the handes of enimies, let him think that God hath brought him into that place, and will haue him to bee one of the witneſſes of his

Mat. 8, 38.

ſonne

sonne, &c, therfore that there is no way to draw back, vnlesse it be in denying our faith to him, to whom we haue promised al duetie: both to liue & to die, and to whō we are & belong, although we had promised nothing vnto him. Hereby I do not bind all men of necessitie to make a full & entire confession of all that they beleeue, admit that they were therto required, Sainte Paule in this point hath vsed a good moderation, who was as readye as anye other freely too maynteine the cause of the Gospell, as he ought. And also it was not without cause that our Lord Iesus promised that in such a case he will giue vs a mouth and wisedome: as if he shoulde say, that the office of the holy Ghost is not onely to strengthen vs to be bold & valiant: but also to geue vnto vs wisedome and discretion, to know how it becommeth vs to rule & gouern our selues in so great and hard a matter. The summe is that they which are in suche distresse, shoulde aske and receiue such wisdome from aboue, not folowiug their carnall coūsel to seeke a way to escape, (as they say) by any crosse or bypathes. There are also which replye that our Sauiour Iesus Christ himselfe, answered not to them that asked of him. But I say first of al, that this serueth not to abolish the rule which he hath geuē vs, to make confession of our faith, when we are thereto required. Secondly I say, that he neuer dissembled too saue his life. Thirdly that he neuer gaue aunswere soo doubtfull, that it did not import sufficient witnesse of that which he had spoken: or rather, that he had not satified them already which came to aske him further, as it were laying nettes to catch him. Wherfore let this point remain resolute amongst al christians: that is, that they ought not to accoūt their liues more deare

then

then the teſtimony of the trueth, inaſmuchas God wil be glorified in it, Is it in vaine that hee calleth all thoſe witneſſes (for the worde Martyrs ſignifieth the ſame) that haue anſweredto the enimies of the faith? Is it not becauſe hee woulde haue them ſerue too ſuche purpoſe? And here euery one muſt not looke to his fe-low and companion: For God doth not ſhew this ho-nour to all to call them therto. And foraſmuch as wee are geuen to marke others, the more we ought to take heede therof. Peter hauing heard at the mouth of our Lord Ieſus Chriſt, that he ſhould be led in his old age whether he would not, aſketh what ſhould become of Iohn his compantō. There is none of vs but he would willingly make ſuch a reply. For thiswe imagine by and by: Why do I rather ſuffer then others? But con-trariwiſe Ieſus Chriſt exhorteth all in general, and e-uery one in particular, alwayes to be ready, to the end that as he ſhall cal either one or other, euery man may march forth in his rank & order. I haue ſhewed before that we ſhal be ill appointed to ſuffer Martyrdom, vn-leſſe that we be armed with Gods promiſes, It remai-neth now that we lay out a little more fully whereto they tend, not to ſpecify al by peecemeale and exactly: but to ſhew the principal things, that god would haue vs to hope for, to the end to comfort vs in our affli-ons. Now theſe are briefly 3. thinges. The firſt is, that foraſmuchas our life and death are in his hand, that he wil in ſuch ſort preſerue vs by his power, that not one heare of our heades ſhal fal but by his licence. *Iohn.21.22.*

Wherefore the faithfull ought to hold themſelues aſſured into whoſe handes ſoeuer they ſhall come, that GOD hath not caſte of the ſauegard which he hath of theyr perſones. If ſuche a perſwaſion were well

imprinted

imprinted in our heartes, we should be deliuered from the most parte of doubtes and perplexities that torment and hinder vs from dooing our duetie. Wee see that Tyrantes are let loose: and hereuppon it seemeth to vs that God hath no further meane too saue vs: For this cause we are tempted to prouide for our selues, as though there were no more waiting vppon him. But contrarywise his prouidence which he hath declared vnto vs is such, as ought to be vnto vs an inuincible fortresse. Let vs therefore labour to learne this short sentence, that our bodies are in his handes who hath created them. For this cause he hath sometimes deliuered his owne after a miraculous manner, and beyonde all hope of men, as Sidrach, Misach and Abednago, from the fyery furnace, Daniel from the Lions denne, Peter from Herodes prison where hee was enchained fettered, and kept so straightly. By these examples hee woulde testifie vnto vs, that he holdeth our enimies bridled, though it seeme not so: & hath power to draw vs out, euen frō the mouth & middest of death whē he wil. Not because he alwaies doth it: But by keeping vnto himselfe the authoritie of disposing of vs both in lyfe and death, hee woulde haue vs fully resolued that he hath vs in his keeping: in such sort that whether soeuer Tyrantes looke, or with what fury soeuer they rushe vppon vs, that it is from him onely who is the orderer of our life. If he suffer Tyrants to kyll vs, it is not because our liues are not deare vnto him, and in greater recommendation an hundred fold then it is worthie, seeing it is so, that he hath pronoūced by the mouth of Dauid, *That the death of his Saintes is precious before him*, & sayth also by the mouth Esay: *That the earth shall disclose the blood which seemed*

Psal. 116. 15. *Esay.* 26. 21.

med to be hidden. Let the enimies therefore of the goſpel be as prodigal in ſhedding the blood of his Martyrs, as they will, yet ſhall they render a terrible accounte euen too the laſt and vttermoſt drop. They doe ſcornfully mock at this day when they burne the faithful & after they haue bathed themſelues in their blood, they are ſo drunken therwith, that they care nothing at all what murders they commit. But if we haue pacience too waite, God will ſhewe in the ende that it is not in vaine that he hath ſet ſuch an high priſe vpon our life. In the meane time yf hee doeth vs no euill, that it ſerueth to ratifie his Goſpell, which in woorthineſſe ſurmounteth heauen & earth. And the better to aſſure vs that God leaueth vs not in the handes of Tyrantes, as hauing forſaken vs, let vs call too minde the ſentence of Ieſus Chriſte, where he ſayth, that it is hee whom they perſecute in his members. *Act. 9. 4.*

God had well ſaide before by Zacharie: *Hee that toucheth you toucheth the apple of myne eye.* But this is yet more plaine, that if wee ſuffer for the Goſpell, it is as yf the ſonne of GOD were there in his owne perſon. Wherefore let vs knowe that Ieſus Chriſte muſt forget him ſelfe, if hee ſhoulde not thinke of vs whē wee are in priſon, or in daunger of death for his cauſe: And let vs knowe that God taketh to his owne heart all the outrages that Tyrauntes do vnto vs, as if they were faſtened to his owne ſonne. *Zach. 2. 8.*

Let vs come too the ſeconde point that GOD in his promiſes hath ſet foorth vnto vs for our conſolation: that is, that he will ſo ſuſteine vs by the power of his holy Spirite, that our enimies whatſoeuer they do, or Satan theyr head, yet ſhall they not get the vpper hande ouer vs. And in deede wee ſee how he diſ-

playeth his graces in ſuche a neede. For ſuche inuincible conſtancie as is in the true martyres, is a ſufficient ſhewe that GOD worketh mightily in them. There are two greeuous thinges to the fleſh in perſecutions: too wit, the one the rebukes and ſhame of men, and the other the tormentes that the body endureth. But GOD promiſeth vs, ſuche aſſiſtaunce that through patience we ſhal ouercome both the one & the other. And he performeth indeede that which he hath promyſed vnto vs. Let vs therefore take this buckler, too repulſe and put backe all feares, wherewith wee are aſſayled, and let vs not reſtraine the power of Gods ſpirite too ſo narrowe a ſcantling, that we thinke not, but that he will eaſily ouercom al mens cruelties. And hereof amongſt others we had an notable example in our time not too bee forgotten.

This is called alſo Dornick.

A certain young man who dwelt here with vs beeing taken in the Citie of Tournay was condemned to bee but beheaded if he recanted: and too bee burned aliue, yf he continued in his opinion. When hee was aſked what he woulde do, he aunſwered ſimply: Hee that ſhall geue me grace too dye paciently for his name, he wyll geue mee gtace to endure the fier. We ought too eſteeme this ſentence not as the ſentence of a mortall man: but as a ſentence of the holy Ghoſt, to the ende too aſſure our ſelues that GOD is as able to ſtrengthen vs, and too make vs too ouercome all tormentes as too mooue vs too take any other kinde of meeker death in good part. Which is more, we ſee often tymes, what conſtancie he geueth to poore malefactours who ſuffer for their offences. I ſpeake not of the obſtinate: but of thoſe which comfort themſelues in the grace of Ieſus Chriſt, and by this meane receiue

with

with peaceable heart the moſt grieuous puniſhement that can de doone vnto them : As we may ſee a notable example thereof in the Theefe who was conuer ed at the death of our Lorde Ieſus Chriſte. GOD who ſo mightily aſſiſteth poore offenders, beeing worthily puniſhed for their miſdeedes, wyll he faile his who fight for his cauſe, that he wil not geue them an inuincible power? The third point concerning the promiſes that GOD hath made to his Martyrs, is of the fruite that they ought too hope for of their ſufferinges : and in the ende if neede be of death it ſelfe. Nowe this fruite is after that hee hath glorified his name, & edified his Church through theyr cõſtancie, when they ſhalbe gathered with the Lord Ieſus Chriſt into his immortal glory. But becauſe that wee haue ſpoken more fully of it before, it is enough nowe too bring it in our remembrance. Wherfore let the faithfull learne too lifte vp theyr heades on high too this crown of immortality & glory, whervnto God doth call them: to the end that he do them no hurte in making them to forſake theyr preſent life for ſuch a rewarde: and to be aſſured of this ineſtimable benefite, let them alwayes haue before their eyes this conformitie which they haue with our Lorde Ieſus, too beholde life in the middeſt of death, as he by the oppro-brye and ſhame of the croſſe, came too that glorious reſurrecton in whiche conſiſteth al our felicitie ioye and triumphe.

The third Sermon shewing how *the Faithfull ought too esteeme the* beeyng in the Churche of GOD, where *they haue free libertie purely to woorship* God, gathered vpon the theame of the 27. *Psalme.*

Ver. 4. *I haue required one thing of the Lorde, and that I wil require: it is, that I may dwell in the house of the Lord all the daies of my lyfe, too the end I may behold the beautie of the Lord and may visite his holy Temple.*

IT is woonderfull what a diuersitie a man shall finde in mens desires: and yet notwithstading there is one thing wherein all agree and iumpe togeather, and that is to bee occupied here beneth in the worlde. Euery man may well haue his marke and meane by hymselfe: but this vanitie raigneth ouer all, not to seeke their good, and felicitie any where else but in this corruptible life. The which sheweth that men are wonderful brutish: For wee are created too an ende altogeather contrary and that is that hauing our conuersatiō in this worlde wee shoulde aspyre to that heauenly kingdome of GOD. And this is the cause, why this present life is called a pilgrimage or a way. Wherefore whosoeuer will not deprive him selfe wittingly and willingly of the euerlasting inheritaunce of the kingdom of God, hee must beginne at this point too cut of all foolyshe desires and light thoughtes, whereby hee may bee occupied and witholden in this worlde:

so

ſo as his principall deſire be to draw neare vnto God, and that nothing at the leaſt hinder vs from making haſte thither. I ſay at the leaſt, foraſmuch as it were very requiſite that all our earthly affections which do nothing but cauſe vs to drawe backe from God, were fully rooted out of our heartes, to the ende wee maye runne through ſwiftly in this voyage wee haue too perfourme. But becauſe we are ſo farre of from hauing a minde that is pure and voyde from all affections, it remayneth in the ſeconde place, that wee ouercome all the lettes that may hinder vs, and followe our courſe howſoeuer it be: ſo as in the middeſt of our infirmities, we doe neuertheleſſe preferre the heauenly life before all that is in this world. It remaineth nowe, that we ſee by what meanes wee may attayne theereto.

Nowe this is not in vs to deuiſe, but we muſt take theſe which God hath ordeined: of which the moſt principall are named heere by Dauid: to wit, the order and pollicie, that God hath eſtabliſhed in his Churche that we be taught by his woorde, that wee woorſhip him all with one accorde, and cal vpon him, and haue the vſe of the Sacramentes to ayde vs herevnto. And thus muſt wee be exerciſed, too the ende we way bee better & better confirmed in the faith, in the feare of God, in holyneſſe, in the contempt of this worlde and in the loue of the heauenly life. And to this purpoſe and none other, tendeth this that Dauid proteſteth, that he hath a deſire aboue all to dwel in the temple of God. For vnder this woorde of the Temple he comprehendeth the libertie of hauing freedome purely to worſhip God with the faithful, to make confeſſion of his faith, to pray & to be a partaker in the ſacraments.

For God for this time had choſen a certaine place, in which he woulde that men ſhoulde ſacrifice vntoo him, ſhoulde doe him homage, proteſting that they accounted him for theyr alone God, were inſtructed in his lawe, & had the teſtimonies of his preſẽce. And indeede he ſufficiently expreſſeth what regard he had, in deſiring to dwell in the Temple, when hee addeth, that he was in the beautie of God. Wherein he ſheweth that the Temple of it ſelfe was nothing: but that he reſted him ſelfe in the vſe whereto it was conſecrated and appointed. If we thinke that he was occupied with a materiall building of wood & ſtone wee ſhoulde doo him great iniury and wrong: For this were to charge him with ſuperſtition, and not too attribute it to his vertue. We ought therefore to bee reſolued, that hee ſetteth foorth howe honourably hee eſteemed the outwarde order and regiment whereby the faithfull are gouerned in the Church. To be ſhort he ſignifieth that this is an ineſtimable benefite, and a eſpeiall priuiledge to be in the Churche of God, to be a partaker of thoſe meanes, that that good father hath geuen to his children thereby too draw them to him. Let vs marke well who it is that ſpeaketh. It is not a poore Idiote without knowledge and experience: but a Prophete, as excellent and as greatly enlightned by the holy Ghoſt as euer was any. Hee ſpeaketh not of a thing profitable and good in the populare opinion: but he proteſteth for his owne parte, that he deſired nothing more then that he might bee founde in the aſſemblie of the people of GOD, too the ende that declaring his faith hee myght alwayes bee more edified therein, through the doctrine of ſaluation which is there preached, and through the ſacraments: neither onely in this place maketh he this proteſtatiõ,

but

but in many other places, as in the Pſalme before goyng, when hee ſaith, *O Lorde I haue loued the habitation of thine houſe & the place where thy glory hath his dwelling. Alſo in the 42. pſ. As the Hart brayeth too bee refreſhed wit hthe riuers of Water, ſo panteth my ſoule after thee O Lorde: My ſoule burneth with thyrſt in ſeeking after God: When ſhall it bee that I ſhall come and appeare before the face of the liuyng God?* It had beene enough to haue ſpoken this: but his vehemente affectiō carrieth him higher: for he addeth immediatly *that teares were his meate duryng the time that hee was depriued from comming too the Temple.* Yea he ſayth yet further that his hearte was powred out like water, when hee remembred the time wherein he went to the Temple praiſing GOD with the multitude of the faithfull. Afterwardes hauing mourned his fill and powred foorth his complaintes and griefes, hee findeth no better conſolation, then in the hope that he had cōceiued that God would reſtore that benefite againe which he had loſte. *My ſoule* (ſaith hee) *why art thou vexed and vnquiet within me? yet ſhall I fynde againe the preſence of the Lord* As alſo in the 43. Pſalme he repeateth againe the ſame matter. And eſpecially in the 84. Pſalme, he declareth howe he was affected towardes it. For after that hee hath cried out, *O God of hoſtes howe amiable are thy tabernacles!* hee ſayth *that his hearte and his body doe leape for the fervent deſire that he hath to enter into the courtes of the Lord. And* he ſetteth downe the reaſon, *that they which dwell in the houſe of God are bleſſed becauſe they prayſe him:* that is to ſay, they acknowledge his graces with one accord, & they reioyce in him, making cōfeſſiō of theyr faith. Seeing thē that dauid who was ſo much aduāced in al holines, yea & was as an angel of heauē dwelling in the world acknowledged that he had ſo great neede to be aided and ſtirred vp by the meanes that god had giuē to his

Pſal. 26. 8.

Pſal. 42. 1. 2.

Pſal. 84. 12.

I pray you what is too bee ſuppoſed of vs, who are ſo rude & earthly, whoſe faith is ſo weake, & whoſe religion is ſo colde and barraine? Wee muſt needes conclude, albeit that Dauid for the perfection that was in him might wel haue let ſlip ſuch baſe helps, yet they are more then neceſſary for vs: conſidering the infirmity that is in vs. But what? They who are the perfecteſt know much better what they lacke them ſelues, then thoſe which haue no perfectiō at all. What is Dauid ſo indued and adorned with angelical vertues? Why, this is to make him better too vnderſtād, howe meet it was for him to be more enflamed by the preaching of the law, by the Sacramētes, and other like exerciſes. Contrarywiſe theſe glorious villaines that at this day make no reckoning of all theſe thinges, ſhewe euidētly thereby, that they haue not ſo much as a droppe of of Chriſtianitie in them: I ſpeake of our corner creeping and caſkate Philoſophers, that liue in Papiſtrie. O it is a goodly matter (ſay they) and much to the purpoſe, that a man cannot be a Chriſtiā vnleſſe he trot to Geneua, to haue his eares filled with Sermons, and to vſe ſuche Ceremonies as are obſerued in that Citie. Can not we our ſelues alone both reade & pray? Muſt men yet goe to Church to be taught, ſeeing that euery one hath the Scripture in his houſe? I anſweare hereto, that wee binde no man to depart from that place where he dwelleth: yea when a man liues purely and ſerueth God as he ought amiddeſt the Popes tyrranny wee eſteeme an hundred times better of him, then of our ſelues who are in libertie and reſt. But the queſtion is heere of two poinctes, to wit, whether they that feeling their owne infirmitie, and commyng to ſeeke in a Chriſtian Churche, ſuch a confirmation as Dauid

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did at that time when the Temple was at Ieruſalem, doe not well: Alſo whether all generally, and eſpecially thoſe that are witholden by force ought not too ſigh, ſeeing them ſelues deſtitute of the ordinary meanes, which were to bring them to GOD? The very beaſts who haue no vnderſtãding nor reaſõ, they wil bray after their paſture, and thoſe who are called the children of God, ſhal not they care for that which ſerueth to noury ſh and mainteine their faith? And yet they are not contented thus proudly too treade vnder foote the moſt precious graces of God, but they alſo ſcorne them which flie into ſtraunge countries to ſeek them, & to reioyce in them. As touching their hawtineſſe, whereby they beare them ſelues in hande, that Sermons, Common prayers, and the Sacramentes are thinges ſuperfluous and vayne, there neede no other teſtimony to excommunicate, and baniſh them out of the Churche of God. And that it is euen ſo, Sainte Paule, ſayth not that the order which God hath ſet in his Churche, is onely for the rude and ignoraunt: but he maketh it Common for all, exempting none. *Hee hath ordeined* (ſaith hee) *Apoſtles, Paſtours, and Doctours, for the eſtabliſhing of the Saintes, for the building vp of the bodye of Chriſte, vntill wee growe all vp, into the vnitie of faith, into a perfect man, into the meaſure of a perfecte age in Chriſte.* Let vs marke well that hee ſayth not that God hath lefte the Scripture to the end that euery one ſhoulde reade it alone: But hee hath inſtituted a policie wherein certain are appointed to teache: & vnder this he comprehendeth all other thinges which doeth, as it were depende therevpon. Wherefore though euery one may reade it priuatly, this letteth not but that they ſhould heare it alſo publiquely. And to whõ directeth

Ephe. 4. 11.

but that they shold heare it publiquely. And to whom directeth he himself? to great & smal indifferẽtly. And doth he say that this is for one day? No surely he commandeth that this course be kept euen vntil death; for this was the tyme of our perfection. They therefore which disdain to keep themselues in this range to profite in faith and al vertue by the common order of the Church, they can by nothing so much cut themselues of frõ the fellowship of the childrẽ of God as by this. Let them excuse the matter as finely & as craftely as they list: yet the sentẽce of S. Paule is most cleare, that none is neither aught to bee accompted of the body of christ, vnles that he submit himself to this general rule.

Ephes. 4. 4. Wherfore my brethren let vs humble our selues and let vs not tẽpt god, thinking our selues able to fly with out wings. But some mã wil say, it is possible that Danid spake for the time of those figures: bicause that thẽ god gouerned his people as it were little childrẽ, as al-

Gal. 4. 3. so S. Paule saith: & therfore that those feruent lamẽtatiõs & hearty requestes that he maketh cõcerning the tẽple are not so fitt for vs, seing that we are cõpared to those, who being past our enfancie are come to a more ful age. To whom I answere first of al, that the necessitie of being taught by sermons, of being confirmed by the Sacramẽts, of being exercised in publike praiers & the cõfessiõ of our faith, is cõmon to vs with the auncieẽt fathers. And herevnto tẽd aswel the promises especially those that are in the Prophet Esay, where God saith that his Church shal haue infinite childrẽ: & that after she hath cõceaued & brought them forth, she shall nurish thẽ vp. It cãnot be denied that this belõgeth also to the kingdom of christ & to this our time especially. Now God expressly sendeth his children into the bo-

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some and lap of his Church, And wherfore is this, but that an order and rule might be kept, which hee hath appointed, to the end to gather his own togeather as it were by flocks? The which is notably expressed by an apt similitude, which the Prophet himself vseth in the 60. Chapter, saiyng *that the children of God shalbe as Doues who retire thēselues by flight into their Douecotes:* And what I pray you is that same Douecote there, but euery place where the worde of God is preached, where the sacraments are administred, and where the name of God is called vpon & praised? Indeede they which weene too be so strōg that they hane no further need of this same outward order and gouernment, they il consider their owne state and condition. For wherefore hath God ordeined his sacraments: vnlesse becausethat we being clothed with our bodies, we are too vile to lay holde vpon spiritual things, vnlesse we be aided by these visible signes? The angels indeede haue that trueth of the Sacraments, & this suffiseth them: but God must come downe lower vnto vs, by reason of our rudenesse and ignorance. Let these fantastical Christians strip themselues hardly of their bodies, & make thēselues angels of heauē, & then they may exempt thēselues frō those small helpes whetof they make so litle account. But it behoueth al those which acknowledge thēselues to be mē that they passe this way, to submit thēselues to the ordinary pollicy, that god hath cōmaūded to all those that are his. It is true that the grace of God is not boūd, nor the power of the holy ghost is not enclosed either in the sacramēts or in any other outward thing, that he shold not be able to worke whēsoeuer it pleaseth him without any meane: but here we intreat of the perpetual order that he hath set in his church: & not of that which he worketh extraordinaryly, as it were by myracle, Neuer- Esay. 60. 8.

Neuertheleſſe this is moſt true that they which are depriued of the vſe of the ſacraments, & of libertie to call vpon his name, and yet feele not their wretched and miſerable condition, to the ende to bewaile it they are more blockiſh then brute beaſts. I ſay farther that if Dauid had iuſt occaſion in his time, to ſay, *O Lorde how amiable is thy temple! bleſſed are they that dwel in thy houſe. My ſoule burneth for very deſire, that it hath to enter into the Courtes of the Lord:* that we ought to bee twiſe as much mooued and inflamed vnto this, at this day. For what were the benefites of the Temple, which Dauid ſo much lamenteth, euen that he is weary of his life, ſeeing him ſelfe to be depriued of them? It is true that in ſubſtaunce they were the ſame that wee haue at this day: howbeit we knowe that theſe were but as darke ſhadowes, wherein GOD diſplaied not his grace ſo largely as we haue it at this preſent. For God hath declared himſelfe ſo familiarly to vs in the order of the Church, that as a man would ſay, the very heauens are opened vnto vs. The Sacraments do not ſhew Ieſus Chriſt ſo farre of as vnder the lawe: but ſetteth him liuely before our eyes. Wherfore we muſt needs be very vnthankful, if we preferre not theſe bleſſings farre before all that which Dauid might euer finde in the temple of Syon. We are not any more in the vtter Courts, as Dauid hath ſpoken. There is no more any vaile drawen, which might ſeparate vs from the ſanctuary. To be ſhort, this is an euil honouring of the infinite greatneſſe of the benefites which God hath beſtowed vpon vs, when our deſire is not equall at the leaſt with that of Dauids. I ſpeake this by a ſimple forme of doctrine. For the exhortation ſhall followe after in his place. It remaineth then that wee ſee next

Pſal. 84.

of

of all, what maner of desire this was, to the ende that we may conforme our selues vnto it, as vnto our rule. *I haue asked, saith he, a thing of the Lord.* By speaking of one thinge alone, he signifieth that he was so mightily giuẽ vnto it, that he cast al other things behinde his back as if he had quite forgotten thẽ. Was it so that hee inioyed all his other desires, in such sorte that there was nothing but this thing that fayled him? Contrary wise he was a fugitiue from the land of his birth, yea banished from the house of his father, and from the companie of his Parents and friendes: he was spoyled of al his goods, and depriued of all his dignities & honours which were very great, his wife was rauished: to bee short, loe a man altogither desolate & quite forsaken. Neuertheles he lamenteth nothing but this one thing, that is to say, to haue accesse to the Temple, as also on the contrary parte, when he giueth thanks vnto God, for al the benefits which he had bestowed vpon him, after he had made mention of drinking and eating, of rest and other commodyties of the body: hee setteth downe for conclusion that he wil dwell in the church of God: whereby he protesteth that beeing at his ease and in all pleasure, notwithstanding he accounteth nothing more pretious then to be in the company of the faithfull, to be lead vnto that same soueraigne happinesse. *Psalm. 23.* Let vs then diligently marke that Dauid aswell in his afflictions as in his prosperities, had alwayes this same courage to reioyce himselfe in this libertie that God had giuen vnto the children of Israel: which cannot be accounted any small vertue. Wee shall finde many who beeing oppressed with aduersities and afflictions, doe remember God gladly: but as soone as they are deliuered from them, & that they

finde

find their eaſe, then they caſt of all remẽbrãce of him: yea, & which is moſt ſhameful they kick and fling againſt him, as reſty Iades that are to wel fed. Others ſo vexe thẽſelues & rage againſt god in their aduerſity, that they cãnot abide to heare any ſpeach of him. Was not Dauid throwẽ downe with ſuch an heape of miſeries, that hee ſeemed the moſt miſerable creature in the world? And yet is he ſo far of frõ being wounded with the grief of his mind to vexe himſelfe, & diſdain when god ſpeaketh vnto him, that cõtrariwiſe it is the only way wherby he is cõforted: yea althogh he could not ſo ſoone thinke of God, but he lamenteth that he is baniſhed frõ his tẽple, & ſhut out frõ the vſe of his ſacramẽts & other exerciſes of faith, yet hath he no greater pleaſure then to lamẽt ſuch an euil. Now on the other ſide was not this his chiefeſt labor? Had he ouercome his enimies to be peaceable in his realme & renowmed amongſt al? had he the meane to plũdge himſelfe in all pleaſures? yet for al that he remained firme in this, that his true felicitie is to haue acceſſe to the temple, to the end he might cõmunicat with the order of the church. Wherfore we ſee that he proteſteth not in vaine too haue aſked this one thĩg: for it was ſo deare vnto him, that he did alwaies let goe the reſt for it. Let vs ſee now who it is amõgſt vs which hath ſuch a iudgemẽt as Dauid had. They who cõtẽt thẽſelues with felicitie in thoſe goodes which they haue in their handes, do they eſteem the libertie of calling vpõ the name of god purely, hearing his word preached, or vſing his Sacramẽts, more then their domeſtical reſt? There are very few that do ſo: but rather their fatnes maketh them ſo ſluggiſh that they care for nothing but for their paũch & to make good cheare. To be ſhort, the world is ſuch that it ſetteth more ſtore by a trough wel ſtuffed with

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meate thē for the church of God. If a mā ſpeake of the troubles which may come, euerymā greatly feareth to be ſpoiled by warres, to ſuffer loſſes, griefes & hatreds: but they neuer make any reckning of loſing the prechīg of the doctrine of their ſaluation, of the pure vſe of the Sacramēts, & ſuch like helpes which ſerue to draw thē neare vnto god: & alſo one ſhal perceiue that they that are depriued therof are not greatly touched with it. If the reuenew come not in, at the ende of the yeere or at the quarter day, to the end they may keep ſuch a traine as their ambitiō driueth thē to deſire: if their gaine and trades decay, if their credire bee loſt, they continually tormēt thēſelues: notwithſtāding the ordinarie paſture of the childrē of god (after which they ought greatly to hunger) is nothing vnto thē. And yet this is it that God ſheweth very wel by that threatning that he maketh, that there cannot a greater euil come vntoo vs. I *wil ſend* (ſaith he) *a famine, not of bread nor of water:* (as if hee ſhold ſay this is a ſmal matter:) *but of hearing my woorde.* Amos. 8. 11.

Wherfore my brethrē let vs take good heede that we ſuffer not our ſelues, to be made brutiſh by the Deuil & by the world, to the end that we haue not alwaies this benefit in eſtimatiō aboue al others: that is to ſay, to be mainteined in the flock of god, vnder the outward order & gouernment which he hath placed amongſt his owne. And this is yet better expreſſed vnto vs by that which Dauid addeth: that is, that he wil requite again the thīg which he before had aſked. Wherby he ſignifieth that he had not ſome ſodain deuotiō, which was quickly cooled, but that he was cōſtāt & ſtil remained ſearching after this benefite, wee ſhall ſee ſome which wil bee ſo well affected for a little time, that it ſeemeth the next day, they would forſak al that euer they haue: but this cōſtācie wherof Dauid ſpeaketh is a very rare thing. Yea

yea the moſt part in ſteed of blowing the fire to kindle the good zeale that God hath put in them, do wittingly quench it. We haue the like teſtimony concerning Dauid in the Pſalme which I haue already rehearſed: for becauſe that it might haue beene layde before him that being driuen out of the Counrrey of Iudea, hee might haue gone here or there too ſome other place: He crieth out *Thy Altars O Lorde of Hoſtes, my God and my King*. As if he ſhoulde haue ſaid that hee could not find a delectable place, although that he poſſeſt all the palaces in the worlde, when he had no entraunce into the Temple of GOD. He complaineth that the Sparrowes and the Swallowes found a place there to make their Neſtes, and that his condition was woorſe. And why was this? Was it becauſe he had neither chamber nor Kitchin? He ſaith not ſo but becauſe he found no good nor meete place, foraſmuch as he was ſhut out and driuen away from the Aultars of GOD. It is very certaine that if this doctrine were entred into our heartes, we ſhoulde not be ſo, neither one ſorte ſoo hindred, nor the other ſo quite turned away from exerciſing our ſelues in the meanes that God hath put into our hande, to helpe vs forwarde in the path of euerlaſting life. But what is the cauſe therof? Ambition holdeth back the one ſort with dignities or high promotions, and entiſeth others to purchaſe and to ſeeke them. Couetouſneſſe enflameth and carrieth awaye others: many haue nothing in their hearte but theyr vaine pleaſures and wanton delightes. Yea, all languiſhe and wallowe in their luſtes? ſo as none crye out. *Thy Aulters O Lorde, where are thy Aultars my God my king?* And indeede the vanities of the worlde raigne to muche in them, to ſuffer God too bee obeyed. This

woorde

This woorde alſo is of great importaunce, when Dauid ſaith, that he hath demaunded of God the thinge whereof he ſpeaketh: for it ſhall be an eaſie matter to make ſuch a goodly ſhew before men, that mē would deeme all fire in vs. But loe, a man might ſay that this was in good earneſt, that he deſired to be in that flock: though he haue none but God alone to be witneſſe therof, he hath neuertheleſſe this affection. For when we come before ſuch a Iudge, al hypocriſie muſt ceaſe, and there muſt be nothing but plaine dealing & trueth. Would we then followe the example of Dauid? Let euery one enter into his owne conſcience, and in directing his prayer vnto God, Let him ſay: Lord thou knoweſt howe I eſteeme to be in thy Church aboue all the goods in the world. Moreouer we are heere aſwell put in minde, not to gnawe our bitte, to lament and grudge at our eſtate: but wee ought directly too ſend our ſighes to him, who can remedie our euill. In deede we ought to knowe that this horrible diſſipation, which is at this day in the worlde, in that the whole ſeruice and worſhip of God is corrupted, the word of god falſifyed, the ſacraments adulterated and defiled, to be a iuſt vengeaunce vppon our ſinnes. To whom is it then, that we ſhould haue recourſe to inioy the pure doctrine, the Sacramentes, and libertie to call vpon the name of God, and to make confeſſion of our faith, but to him who chaſtiſeth vs, in deptiuing vs there, of theſe benefits? And it muſt not be that the rigour of Gods chaſtiſements turne vs away frō comming vnto him: and much leſſe muſt we kick againſt the prick, thereby grudging and diſdayning with our ſelues, in not ſeeking the medicine at his hande who hath giuen vs the wound. Certainly Dauid vnder-

ſtood very wel, that he was not baniſhed from the lãd of Iudea, without the prouidence of God, notwithſtãding he leaueth not to come vnto him & to make his complaintes too him. Not for that it was not a greate griefe and harde temptation vnto him, to ſee himſelfe in apparaunce chaſed & caſt out frõ God: but the fayth that he had in the promiſe which was made vnto him lifted him vp to pray vnto god, that he would alwaies reſtore the fruition of that thing vnto him, which he had for a tyme taken from him I haue (as I thinke) ſufficiently enough applied this doctrine to vs, and to the ſtate of this tyme, were it not that they were ſo many dul wittes that can ſwallowe downe nothing, vnleſſe the matter propounded bee minced and chewed vnto them againe and againe. Although (too ſay the very truth) the ſlendernes of their capacitie doth not hinder them, nor the obſcuritie of doctrine: but that of their owne wicked willes, they ſo entangle themſelues ſeeking al the ſtarting holes, that they can imagine too darken that which of it ſelfe is ſo plaine and euident. Neuertheleſſe ſuch kind of reſiſtaunce, conſtraineth vs the more diligently too ſearche out, how this doctrine which we haue before ſet foorth, may be applyed to our tyme. I cõfeſſe that there is no more any ſuch materiall tẽple, whether we ſhold go on pilgrimage to ſacrifice vnto god: but that we are at this day ſpiritual tẽples, & that we ought in al places to lift vp pure hands vnto heauen: notwithſtãding the order of calling vpõ the name of god in the companie of the faithful, is alwaies one & laſteth for euer: for it is not to be coũted amõgſt the figures of the olde Teſtament: but it is the rule that our Lord Ieſus Chriſte hath giuen vntill the end of the world. Wherfore albeit wee differ frõ Dauid,

uid concerning that Temple of Sion and in Sacrifices, yet herein we agree and are like, that we pray vntoo God in common, and do assemble our selues together to make confession of our faith. It is very true that we are no more as little children, holden vnder the tuition & scholing of the lawe of Moyses: but yet we are men, & shalbe till God take vs away out of the world. So though the shadowes and figures which were in Dauids time, belong not any more vnto vs, yet haue we neede to be stirred vp and drawen by the preaching of the Gospell and administration of the Sacramentes. If any man wil striue against this order, why, very experience will conuince him: For they that be most able doe shewe euidently what necessitie they haue of this helpe of God to relieue their weakenesse. We dispute not here: to wit, whether God can leade those that are his without any inferiour meane: but to declare how his wil is, to gouerne and to leade them. For this is certayne that seeing our weakenes, he hath geuen vnto vs as it were croutches & staues for vs to stay vpō. What folly were it I pray you, whē we feele that our legges faile vs, to make no reckoning of our props and croutches, as though they should stand vs in no steede at all? Let vs know then, that whatsoeuer difference there is betwixt vs and the Iewes, yet that the doctrine which Dauid setteth downe here is common to all: onely we haue to change the name of the Temple, because we are no longer tied too anye one certayne place: Notwithstanding the thing which Dauid chiefly regarded, toucheth vs no lesse thē hīself. It is very true that hawtie and proude men make no great matter, that men assemble themselues to heare

Sermons, to make publique prayers and too administer the Sacramentes: but this is the want that they doo not examine their conscience. For our partes seeing it is none other but Gods ordinaunce, let vs content our selues, in that it hath pleased him by suche meanes, too cherysshe and susteine our faith in suche weakneſſe: But yet (as we haue before declared) wee feele the profite which commeth thereof. Howsoeuer it be, seeing Saint Paule hath declared that the way to perfection, is to keepe the order of the church which Christe hath instituted, when he gaue Pastors: accursed be the arrogancy of them, that will flye vp into the aire, & pretend to mount vp into heauen by their speculations, in despising both preaching and the vse of the Sacraments: as though these were outward things and not so much requisite. Marke well my brethren of what maner of people I speake, I confesse that GOD keepeth those that are his vnder the captiuitie of Antichriſte, albeit that they be destitute of those helpes which we enioy with great liberty. The word of god is not preached vnto them, neither haue they any place wherein it is lawful for them too make confession of theyr faith, yea, the Sacramentes are taken from them: but forasmuch as in separating thẽselues frõ the abhominatiõs of Antichriſt, they sigh & lament for not hauing that which were more profitable for them, God worketh in them by the power of his holy spirite, and supplieth that which is wãting vnto thẽ. But there are others who for the most part being in such desolatiõ, do yet neuertheleſſe pleaſe thẽselues: and being hunger bitten and starued, haue no lust at all too eate. These are they whiche counterfayte them selues to be great Philosophers, contenting them selues too haue read

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ouer a leafe or two, as a man would say, and then they thinke they know what soeuer is necessary for them. These men thinke they haue no neede of any preachyng. And as concerning the Supper they make no accounte whether euer they come too it or no. And as concernyng the outward order of the Church they leaue that vnto little children, as though it were too base for them. I pray you may we not thinke such people too bee more then blinde? Notwithstanding they can accuse vs because that wee exhorte them too whom our Lorde Iesus Christe hath declared his trueth, to vse the meanes that God hath ordeined for the encreasing preseruation and continuance of our faith. And wherefore is this, vnlesse it be becausse they starckle, & can not abide to be awakened by vs, to the ende too make them feele theyr euill? I put the case that they did not commit Idolatry with the Papistes: yet can they not deny but that this is a miserable and cursed bondage, that they cannot be suffered too call vppon the name of God and too confesse Iesus Christe. The holy Ghoste when hee woulde peerce the heartes of the faithfull who were captiue in Babylon, putteth this sentence into their mouth, *How shal wee sing the prayses of the Lorde in a straunge lande?* Psal. 137. I confesse that the kingdome of God is at this day throughout all the worlde, and that there is now no difference betweene Iudea and other Countreis: But I say notwithstanding that the Countrey where the seruice of God is abolished, and true religion cast of, it well deserueth to be accounted for a strange and prophane Countrey. It must needes bee then, that they whiche haue no remorse, not too dare to make protestation of their faith: nor to celebrate or set foorth the name of

God, that they be altogeather blockishe: Now let the children of God take heede by this admonition not to become blockish with them. Cõcerning those which babble, scorning and deriding vs in this, asking whether no man can goe to heauen, but by Geneua: wold to GOD that they had the heart and care to assemble thẽselues together in the name of Iesus Christ, in what part soeuer they becom, & that they would ere & some forme of a Church, aswel in theyr owne houses as in their neighbours, to do for their part that which wee doe here in our Churches. But what? in disdaining to vse the meanes that GOD hath geuen vnto them, they will be counted religious and so be saued. This were euen asmuch as if they shold aske whether they might not arriue at the Hauen going quite cõtrary: and whether they might not by tempting God boast of his fauour. But let them be as bolde and bragge as they list too breake the yoke: yet let all the faithful take heede how they lyft vp thẽselues with them: & who soeuer hath not the meane to be in a Christian Church, wher god is purely worshipped, at the least let them mourn day and night, with Dauid, Thine Altars O Lorde, there is nothing that I desire but thine Altars my god and my king. And let this fire remaine alwayes kindled in all good heartes, too the ende that whatsoeuer may fal out, that they think it not paineful to endure any thing, that the length of time coole them not from seeking alwayes to purchase to be gathered into a flocke, and to come to Christes fold. Moreouer that euery one aduise well with him selfe howe hee may moste speedily gette him selfe too the standarde: so soone as our Lorde shall geue him the meanes. For

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this is the way too witneſſe, that a man dooth not faintlye make this requeſte too dwell in the houſe of God.

Nowe too conclude, it remaineth that wee marke well that which Dauid addeth: that is, *That he ſhal finde the beautie of the Lorde, and will conſider his Temple:* For this is not all to exerciſe our ſelues with the faithfull in all the outward order of the Church, vnleſſe we haue our eyes bente to this ende, to knowe GOD better and better. Heere there are two things requiſite: one is that we be diligent to frequent ſermons, and publique praiers. The ſeconde is, that we knowe wherefore wee frequente them. For manye come thither with a fooliſhe deuotion, imagining that they haue well acquitted themſelues, whē they haue ſhewed themſelues at Church.

Let vs therefore my brethren take good heede, For it is to be feared, leſte the moſt parte finde themſelues condemned either in the one or in the other. Howe many be there that flee Sermons, and think themſelues beſt at eaſe if they neuer heare any ſpeaking thereof? But I leaue them there, as thoſe that fully ſhew themſelues too bee contemners of God. Onely I ſpeake of the contempt or coldenes that is in many, who neuer remember to come to the Sermon, vnleſſe that the Sunday put them in minde thereof: and yet they imagine they haue doone well, as though they woulde make vppe a number togither of many running too God. The Bell maye well ringe dayly, but it is enoughe if they ſhewe them ſelues at the ende of the weeke. They are called foure times euery ſunday: but they come very notably, if they be found there once.

For there are that can ſufficiently diſpence, with themſelues for cõming once in xv. dayes. To be ſhort the greateſt ſort of the multitude verifie the olde Prouerb: *The nearer the Churche the further from God.* Yea and ſome be of the number of thoſe whoe haue forſaken their coũtrey to come here to ſerue God, there are who yet in this behalf behaue themſelues negligently enough. What is too be doone then? foraſmuche as God hath ſhewed himſelfe vnto vs, let vs beholde his beautie. But wee muſt not caſt behinde our backe the manner of beholding it: and that is, that wee bee rauiſhed in the loue thereof, and chaunged into his likeneſſe, as S. Paule ſayth. And that wee may the better doe this, it is meet that we be more attentiue then we are, or haue been accuſtomed too be, too marke that which God ſetteth foorth vnto vs in his Temple: For what is the cauſe that we reape ſo little fruite, but that we doe not more diligently apply our ſtudy to that which is there ſaide and doone? Thus we haue our eares beaten with continuall doctrine, whereas our heartes are no whit touched. Moreouer there are a great many which neuer heare & vnderſtand a whole ſermon thorow, but here and there a woorde or halfe a worde rather without regarde. Wherefore it is not without cauſe that Dauid ſpeaketh of viſiting the temple of the Lorde ſo diligently. And in very deede the great treaſures of the wiſedome of God which are there ſet out vntoo vs, worthily deſerue that a man ſhoulde ſettle himſelfe carefully to marke them. But as I haue already touched, God woulde not that we ſhoulde ſo marke them that we ſhoulde returne emptie and without profite from them. Let vs knowe therefore that the doctrine hath profited and ſhewed her fruite in vs, when wee

4. Cor. 3. 18.

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ate dewly reformed to ſerue God: and this is it that Dauid meaneth in the 84. Pſalme, which wee haue alledged before, *That they that dwel in the houſe of GOD ſhall prayſe him*. To what end therefore doe we aſſemble our ſelues? Wherefore is the Goſpell preached vnto vs? Wherefore haue we Baptiſme and the Lords Supper: vnleſſe it be that God may be magnified in vs? Nowe this praiſe conſiſteth not onely in the tip of the tongue or the lippes, but it ſtretcheth out it ſelfe thorowe our whole life. And therefore it is ſaide in another place, *I will waſh my handes ô Lorde in innocencie, and then I will enter into thy Aultar*. We ſee nowe what the true vſe of the whole order of the Church is, to wit, that we ſhoulde ſerue God purely. In the time of the lawe they which came to worſhip in the temple, eſpecially the Prieſts entering into it to doe their office waſhed themſelues. This ceremonie is paſte, but wee ought too keepe the trueth of it: that is, foraſmuch as we haue the meanes to leade vs to the ſeruice of God, we ought to walke in greater integritie then the other: For in aſmuch as God hath giuen vs the meanes, ſo much the leſſe are we to be excuſed, if we make them of no effect. If wee ſtumble, it is not becauſe we ſee not the pathbefore our feete. If it fall out, that we goe out of the way it is not bicauſe god hath not more ſhined vnto vs thē vnto thē. If we be forgetful to do our dutie, it is not for want of beeing prouoked and ſtirred vp vnto it. To be ſhort God hath omitted no meane to further and aduaunce our ſaluation. Let vs feare then that rebuke and reproch that he maketh by his Prophet Eſay, in the 65. Chapter. *I haue ſtretched out my hande all the day long, to a rebellious and ſtifnecked people*. If they which ſtay in the wildernesſes of the Papacie ſhall not be ſpared, whē they

Pſal. 26. 6.

Eſay. 65.

goe not right, what shall become of vs I pray you, who are nourished in the house as it were in the sight of our heauenly father? Some haue lefte their Countrey where they were borne, to gather themselues here into a Christian Churche: Others haue had a greater priuiledge, seeing it pleased GOD too visite them at home, as it were in theyr owne nest: nowe yf they which are naturally borne in that place, acknowledge not such a singular benefite, that they may wholly dedicate themselues to god, who is so nearely approched vnto them, shall such an vnthankefulnesse remaine vnpunished? Rather let them say, O Lorde thou haste builte thy Temple, and erected thine Aultar amongest vs: geue vs grace therefore too purifie our selues too the ende wee doo not though our filthinesse defile the holynesse of thy giftes, and that wee turne not the glorye of thy benefites intoo shame. Concerning those that are come from a farre, let them take heede that they behaue and order themselues holyly as in the house of God. They may liue in other places in wickednesse: and they shoulde not come from the Papacie to leade a dissolute life not comely for the Gospel. And indeede there are some, it had bin much better they had broken their neckes than euer to haue set foote in this Church, too behaue themselues so yll in it: Some linke in themselues with scoffers, to harden and confirme them in theyr malice. Others become gluttons and drunkardes, others are makebates and troublesome. There are housholdes where husbandes and wiues agree like Dogges and Cattes. And certaine will seeme young princes, and play the counter faite Lordes without measure, and are wholy geuen too theyr pompe, and worldly superfluitie

itie. Others become ſo idle, ſo delicate, and ſo nice, that they cannot tell what it is too labour, and yet no liuing can content them. There are backbiters and ſlaunderers who woulde finde faulte with the verye Angelles of Paradiſe: and in aſmuche as they burſte with vices, they apply all theyr holineſſe to controule theyr neighbours: notwithſtanding they thinke that God is bounde and muche in their debt that come to Geneua: as though it had not been much better for them too haue remained ſtil in their owne Dung, then too haue come and geuen ſuche offences in the church of God. But if there haue beene ſuch miſchiefe heretofore, let euery one amēd one, and if there be any yet which are altogeather incorrigible, let the children of God arme themſelues with this doctrine, that they bee not infected through their wicked life. In deede it muſt needs greatly greeue vs, when we ſee the church of God ſo prophaned: but foraſmuche as we muſt be as corne amongſt the chaffe, let vs learne patience tyll God ſhall ſeparate vs from the cōpany of the wicked. There is no doubt but that this Church ſhall be as a touchſtone to proue many. Howſoeuer it be, let vs ſtriue, that foraſmuch as God hath gathered vs togeather into his houſholde, we may geue our ſelues to all puritie, in renouncing all the pollution of the worlde, too the end that our Lorde Ieſus Chriſt may allowe and account vs in the number of thoſe whiche haue called vppon his name without all hypocriſie in that great day.

The

¶ The fourth Sermon shewing what paine wee ought to take, too purchase libertie to serue GOD purely in a Christian Churche, vpon a Theame out of the 27. Psalme.

Vers. 8. *My heart hath sayde of thee, seeke my face: I wyll seeke thy face O Lorde.*

AS men throw themselues into a woondetful confusion, in letting the bridle loose to theyr appetites and desires: so also is it a great wisedome in them that seeke after that that God hath cõmaunded them, to the ende to follow it. And of this thing wee haue heere a goodly exãple. Dauid was a mã much subiect to the same passions, which torment and tosse vs hyther and thither: aud there is no doubt but that he was prouoked with many temptations which might well haue shaken his minde, and haue caused him to stray from God. Howbeit to remedy all occasions of falling and to haue a certaine and sure path, hee onely regardeth that which God shewed him: he meditateth and continually thinketh vp it. The sũme is that God biddeth & exhorteh al the faithfulto seeke his face. Dauid protesteth to haue applied al his study to this cõmaũdemẽt: in such sort that there was as it were a goodly melody, & agremẽt betweene god who speaketh saying, seke me & him who answereth, yea my god I wil seeke thee. But here we must cõsider wherfore God expresly mentio-

mentioneth this woorde *face*, For if he haue not ſome face, wherein he ſheweth himſelfe, he ſhoulde deceiue vs in commaunding vs too ſeeke it. I know that many men who are full of ſubtilties make no more of it, then if he had ſaide ſeeke me: but they which are wel exerciſed in the Scripture, know very well that God would ſpecifie, that manner of ſhewing and declaring himſelfe familiarly too men, which he hath kept in al times. And indeede this is an often and vſuall ſpeache in the Scripture, to call the ſanctuary and the arke of the couenaunt the face of God. And wherfore is this? It is becauſe God who is incomprehenſible in his Eſſence and Maieſtie, vſeth ſuch meanes as hee knoweth to be meete for mens rudeneſſe and infirmitie, too the ende to drawe them vnto himſelfe. It is true that the world forgeth alwayes falſe and vaine ſhapes of God: but all that we imagine of our owne braine, are nothing elſe but falſe viſors whereby GOD is diſguiſed: or too ſpeake more plainely, when men forge ſome forme or remembraunce to haue GOD viſible with them, they haue nothing but an Idoll. But when GOD repreſenteth himſelfe according too his owne pleaſure, and geueth vs euident ſignes and tokens to be knowen of vs, then he taketh as it were a face. And hereupon it is, that he cõmaũdeth that euery one of vs do turne our ſight thither, & that we be diligent to behold it. For it is alſo oue ſoueraigne good, and wherewith wee ought to be fully ſatiſfied, to reioyce in the countenance of our God as it is ſaide in the 16. Pſalm. *Pſal. 16, 11*
Now becauſe we cannot climbe vp ſo high without a Ladder, the ſeconde benefite that he can beſtow vpon vs, is too geue vs the meane to attaine too that principal & chiefe goodnes. Wherfore let vs note that this

ſentence

ſentence where God ſayth: *ſeeke my face*, is as much as if he ſhoulde open the gate to make vs to enter into euerlaſting life. It ſeemeth that it was not ſo great a matter in the time of Dauid too come to the Temple, to ſee ſuch a heape of Ceremonies as they obſerued there: but if we conſider well that ſpirituall patterne which was ſhewed to Moyſes in the mountaine, wee ſhall not thinke it ſtrange that God ſayth it is his face. And indeede ſeeing that Ieſus Chriſte was there reuealed, what ſhall we ſay elſe but that God was ſhewed there? Now let vs ſee if God hath ordeined any outwarde meane vnto vs, to be ſeene of vs. It is true that he hath appeared vnto vs by his ſonne, who is his liuely image, and in whoſe perſon he woulde be knowen in al perfection: but Saint Paul declareth foorthwith, in the 4. of the 2. to the Corinthians, that the Goſpell
2. Cor. 4. 4 is that looking glaſſe wherein Ieſus Chriſte muſt bee ſeene and conſidered. The Sacramentes haue one and the ſame nature: & to be ſhort, the order of the church, I meane ſuch as God hath eſtabliſhed in it, doeth ſhew the ſame vnto vs. Therfore let theſe proude gallantes of the worlde mocke as much as they liſt: but foraſmuch as God hath ſhewed this benefite too ſtoupe ſo lowe vnto vs, let vs not be aſhamed to geue this honor vnto his woorde and to his Sacramentes: in them to behold as it were his face: not to the ende to be holden here beneth in the corruptible Elementes of the world as the Papiſtes who make Idols of all the ſignes that God hath geuen vs too leade vs too Ieſus Chriſte: but neuertheleſſe too the ende we may fully reioyce in the preſence of GOD, we muſt goe vntoo him by theſe inferiour meanes. It is true that this whiche I ſay muſt not be to ſtricktly taken, as though the faithful

full neuer drew neare to God, but when they come to Church: For this ſhoulde be a foule ſuperſtition. But I meane that we muſt not place God ſo high aboue the cloudes: as ſome fantaſticall heades do, & imagin of his high maieſtie as ſeemeth good vnto vs, neglecting and caſting behinde our backes aſwell the preaching of the goſpell, as other ſuch like meanes and helpes: as though men coulde ſee when they ſhut their eyes. For in very trueth they who deſpiſe as I ſay, not onely the vſe of the ſacraments, as alſo al the order of the church they diſdayne to looke vpon God when he appeareth vnto them. Let vs marke nowe howe neceſſary it is for vs, that God ſtirre vs vp to come vnto him. Wee haue already ſayde what fauour and honour he ſheweth vnto vs, whē he calleth vs ſo gently vnto him to ſet forwarde our ſaluation, and too leade vs too the true perfect felicitie from which we are far enough of in reſpect of our ſelues. But we haue alſo too note that it is not without great neceſſitie, that God pricketh and prouoketh vs too take heede that we fall not in to miſery.

And firſt of all, we haue ſo wanton and wandring eyes, that it ſeemeth a very miſerable caſe. For nothing occcupie all our ſenſes but the vanities of this worlde, and Satan hath infinite illuſions to deceiue vs. It is true that all his ſubtilties are nothing elſe but certaine mūmeries and trifling ſhewes to occupie fooles: but experience ſheweth what fooles or rather madbraines we are, in ſuffering our ſelues to be too too eaſily deluded and deceiued. Wherefore if wee were wiſe and well aduiſed this voyce of god woulde alwayes ſoūd in our eares, *Seeke my face*. But what? Foraſmuch as god is careful for his part, we are the more careles & ſlow.

And

And wouldeto God we were not like kicking and resty Iades that in steede of goingforwardes draw backwardes. Neuertheleſſe this example is not set foorth vnto vs in vaine: For the proteſtation whiche Dauid maketh, of meditating this doctrine in his heart, that he and all the faithfull ought too seeke the face of God, sheweth vs wherto we ought to employ our study, that God looſe not his labour in calling vs too himselfe. Nowe he ioyneth here two pointes, which are woorthy too be marked. The first is that when God hath spoken *seek my face*: that he answereth too this voyce with an earnest affection of the hearte, The seconde is, that after he hath consented and sayd, yea: he sayth that he wil employ him selfe indeede, to seeke the face of God. And in deede this is the order according too which we haue to proceede: that is, to geue entrance and accesse to that which God saith vnto vs, & according to which hee hath also shewed vs in the Psalme: *This day if you heare his voice harden not your heartes:* but there are foūd very few that do it. A great uūber wil say wel to discharge thēselues, yea, it is reason: It is not lawfull too reply against him: but they shoulde suffer that too enter into theyr heart, that they confesse with their mouth. Therefore let vs learne to beginne at this pointe, that we answere GOD truly and vnfeignedly, that we doe fully vnderstande the benefite that he hath bestowed vpon vs, in bidding vs to beholde his face. If this once be doone, it cannot bee but the reste shall followe: that is too saye, strength too perfourme that which we knowe to be iustly commaunded vs, and for our singular benefite. For Dauid shewed that hee had not a colde or dead meditation without stirring either armes or legges:

Psal. 95. 8.

but

but hauing concluded that he muſt ſeeke God, he ſetteth himſelfe in the path, and proteſteth that he will purſue it. Now it is a great ſhame too them who call themſelues Chriſtians, ſo yll too put in practice both the one and the other. Some wyll alleadge that it is not lawfull for them too forſake the Countrey where they were borne, albeit they be deſtitute there of the foode of life, and that they haue nothing but deſolation, concerning the order of the Church: Why ſo? Becauſe of the duety they beare to theyr naturall prince. To which I will make no longe reply, onely I aſke of them, if they had nothing to eate and too drinke in theyr owne houſe, whether they woulde be ſo ſcrupulous to tarry there ſtill. There is none that would not boldly aduenture too forſake his Countrey, that hee might not ſtarue for hunger. I put a caſe which is not yet ſo priuiledged: that is, if a man ſhoulde geue them ſixe times as much ſubſtaunce as they haue, in a ſtrange countrey, whether they wold make any great curteſie, too goe quickly & take poſſeſſion? To what purpoſe ſerueth it them to pretend theſe colours, ſeeing that may appeare to be farre from their hearte which they ſpeake? There is no queſtion here of going into their enimies lande, where they ſhall be conſtrained to beare armes againſt their prince, to make warre with their naturall Countrey: but onely of ſeeking a place peaceably to ſerue God, where nothing ſhall let but they may praye for their Prince and for all his ſubiectes. Too bee ſhorte ſuche a iourney is none other, but ſuche as they make dayly for ſome earthly commodities, whiche is deuoyde of all crime and offence. But yet let vs ſee whether neceſſity doo not ſufficiently excuſe them that goe, Loe God

who ſayth, *Seeke my face*: The princes of the wolde, butte againſt him, and turne their backs towards him: or rather they robbe the poore ſoules of their common foode: and in ſteede of Gods face, they ſet before theyr eyes the maſkes of ſuperſtitions. Muſt they be preferred before the liuing God? If GOD be to be heard, we muſt go rather a thouſand miles of to ſee his face, where it is ſhewed, thē to lie neſtling in our neſts. So then as often as Princes wil attempt any thing, in preiudice of him who hath all foueraigne authoritie aboue them, men do them no wrong in obeiyng him. Albeit, beſides that which I haue ſaide, ſuche kinde of men ſhewe ſufficiently, that they neuer greatly wayed nor conſidered theyr owne ſtate and condition. And what a miſerable captiuitie is it, in whiche they are holden? Onleſſe their cōſcicnce were too too ſluggiſhe, it were impoſſible but that they ſhoulde be in continual anguiſhe and diſtreſſe, as though they were tormented in Hell. And howe is it permitted vnto them, too honour GOD in their houſes? We neede not go farre for an example, If any of them haue a childe borne vntoo him, his duetie is too offer him vp too GOD with prayers and geuing of thankes, requiring the Seale of ſaluation through Baptiſme to be imprinted into his body.

Now we knowe that Baptiſme is ſoo corrupted in the Popedome, and ſo defiled with ſuperſtitions and filthineſſes, that a childe cannot receiue it, but he muſte out of hande be defiled with it. So a father cannot baptiſe his childe without ſinning. And if he abſteine, yet he is in the ſame tranſgreſſion, yf there were no more but the offence which he giueth too

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men, in refuſing the Sacrament, that the ſonne of God hath inſtituted. And what a perplexitie is this, that a man can neither donor leaue vndoone ſuche a thing, but he muſt geeuouſly offende GOD? I omit the reſt, becauſe that this one example alone is more then enough. But when a man ſhall ſo miſerably languiſh all the dayes of his life, not knowing which way too turne him, yet in death great aſſaultes ſhall aſſaile him and then wyll the Diuel haue his whole armie in a redyneſſe againſt him. If the miſerable Captiue were in time too fore let from ſeruing of GOD, in reſpecte of his wife and family, then he ſhall be in woorſe caſe then euer before.

They therefore who doubt whether it bee lawfull for thē to rid themſelues foorth of ſuch filthie mud, or rather from ſuch an helliſh gulfe, vnder the colour of ſubiection they owe to their earthly Princes, certainely they ouerthrow the whole order of nature. It is very certaine that the prayer that God woulde haue vs too make to him for our princes, is agreeable too the authoritie that he hath geuen them ouer vs, and alſo to that duetie, wherewith he hath bound vs vnto them. 1. Tim. 2. 2
Nowe Saint Paule exhorteth vs, that men ſhould pray vnto God for Kinges and Magiſtrates, too the ende that we might leade a peaceable and quiet life, with al honeſtie and feare of God. This ſubiection and obedience therefore, which wee owe vntoo our earthly Princes, is ouermuch ſtretched out, when they would haue the ſeruice and honour of the king of heauen to geue place vnto it. It is verye true that thoſe poore Iewes muſt tarry in bōdage at Babylō, vntil that time was fulfilled that god had appoīted vnto thē. But theſe mē with whō I cōtend, let thē ſhew that we are boūde

too depriue our ſelues of our owne accorde of thoſe ſame ſpirituall benefites which God hath bountifully beſtowed vpon his children. They feele the neceſſitie wherewith they are greeuouſly oppreſſed, their infirmitie prouoketh them, and God ſheweth them the remedy? What reaſon then is there, that they ſhoulde not dare too helpe themſelues to the end to complain of thoſe, who ſnatch the bread out of theyr handes? There is alſo another reaſon of the huſbande towards the wife, and of the wife towards the huſband. Forasmuche as God hath knit them togeather as it were into one fleſhe, the one ſhould not doo well too forſake the other vnder colour of ſeeking God. Not for that they ſhould depart frō him to maintayne thēſelues togeather: but becauſe that ech one ought diligently to labour that he might alſo draw his companion with him. Loe then what they ought to doo: that is, that the huſband doo ſhew the wyfe, howe miſerable and vnhappy they are, that are ſeparated from the Communion and fellowſhip of the Faithfull, that are deſtitute of the woord and Sacraments, which are the vndoubted pledges, too make vs aſſured that God dwelleth with vs: And that therefore he exhort her not to diſtruſt, but too be of good comfort, and yf ſo be that he cannot win her, ſo ſoone as he would, that he therefore leaue not of vntill he haue obteined his purpoſe. Although that the wife be vtterly againſt it, yet that he leaue not of to deale importunatly with her, vntyll that ſhe ſhew herſelf altogether obſtinat and wilful. If after he haue done al that which he ſhalbe able & can no longer remaine there, he is altogether free & at libertie: for he hath performed his duety to the vttermoſt, & for any thing that was in him, his wife might

haue

haue followed him as ſhe was boũd & ought to haue doone, Although that ſuch a kinde of departure from the wife is no deuorſe: but the huſbande goeth before to leade his wife the way. Now concerning the wife in aſmuch as ſhe is not the head, ſhe is bounde with a more ſtraight bonde. Therefore ſhe is bounde too labour by all maner of meanes (aſmuch as ſhalbe poſſible for her) too perſwade her huſbande, to the ſetting of both them two at libertie. When ſhe ſhall haue diligently perfourmed all this aſmuch as ſhe ſhalbe able, yet is ſhe not therefore at libertie, to leaue her huſband too whom ſhe is ſubiect, vnleſſe that ſome perſecution be rayſed, and that her manyfeſt daunger be in it: and ſpecially if her huſband be as it were a prouoker too perſecute her to death. Now then ſhee forſaketh not her huſband, but ſhe flyeth the euill which is prepared for her, and the rage of her enimies as it is permitted and graunted vnto her of god. To be ſhort, the conſtraint and force which is doone vnto her, freeth and ſetteth her at libertie: notwithſtandinge no reſpect of the worlde ought to withholde the huſbande or the wife one from the other, but onely the mutuall loue which they owe one to the other in God, for the procuring of ech others ſaluation. For if the huſband muſt forget him ſelfe concerning that which belonggeth to this earthly life and to the body, he muſt haue no regarde too any thing that any whit belongeth to him ſelfe. Let vs returne therefore too this eſtimation which Dauid maketh of ſeeking the face of God, as alſo he ſpeaketh thereof in the 84. Pſalme, *Pſal.* 84. 11. ſaying. *that it is better to liue one day in the courtes of the Lord then a thouſande too bee farre from it.* Wherein he ſignifieth that the lyfe of the faithfull cannot bee too ſhorte, ſoo

that GOD shew them this grace, that liuing in this worlde, they exercise themselues in seruing and honoryng him, confirming them selues in his promises, & making confession of his name. If any man obiecte that this might well be doone in some wilderneſſe, or amongest the enimies of the faith: I answere that it is not without cause, that Dauid expresly mentioneth: *the courtes of the Temple*: For he considered howe necessary the order of the Churche is too all mortall men especially knowyng the bluntneſſe and infirmitie that is in them. If this admonition were well imprinted in the heartes of all, all at the leaſte woulde come into some Christian Churche where they might dye quietly and peaceably, and there would not bee any one that would not quickly trusse vp his pack and be trud ging. But what seeke we? All desire too liue, and that at their ease, & euery one according to the lust wherwith he is led. And this is the cause why the temple of GOD at this day is neglected and contemned. Yea which is more, there are very many subtill ones, too set before mens eies euyll allurementes and stumbling blockes too turne vs awaye from that study of godlineſſe that was in Dauid. They alleage what shal it profite vs to chaunge the place: whether soeuer wee goe, we shall finde the worlde there aswell as in our Countrey: all at this day is corrupted, there are like offences in all places, and temptations too make men fall from God. I graunt them al this. But if the queſtion were of their bodies, and that they were admoniſhed that in some place they might fynde good phisitions, fit remedies and other helpes for theyr health, woulde they say, that they cared not for them, beecauſe

cauſe that men mighte bee ſicke in any place of the worlde? I confeſſe that where ſoeuer we become, that we ſhall finde many occaſions to doo euill, and many occaſions of falling away: but there is a great difference, whether we haue thoſe helpes which GOD hath giuen vnto vs to keepe vs in dooing our dewtie and reforming vs, or to be quite deſtitute thereof. Let vs put the caſe that all vices doe equally reigne in the worlde, ſo that the very ayre is infected therewith, as it were with a Peſtilence: Is it not a greate aduantage to haue the preſeruatiues that God hath ordayned for his Children? to haue thoſe purgations and medicines, whereby hee woulde heale vs? Nowe I meane alwayes the doctrine of the Goſpell when it is purely preached: as alſo the Sacramentes when they are rightly miniſtred as it becommeth: then alſo publique prayers and other meanes which ſerue too the ſtirring of vs vp, and awakening of vs, that wee ſhould not be poyſoned with the temptations of the world. Now euery man knoweth that nothing of all this is found in the papacie, but rather altogither contrary. Let vs therefore take good heede, leaſt that in ſuch neceſſitie, wherein wee haue neede to bee ſuccoured, we reiect not the helpes that GOD in mercie hath offred vnto vs. There are others, whiche yet more playnely, vomite out the filth and diſeaſe of their ſtomack. Shall we goe (ſay they) to a Churche, wherein to our greate offence, wee ſhall ſee troubles and ſtumblinge blockes whiche are altogither vnknowen vnto vs? If in thoſe places where the Goſpell is preached, there were ſuch gouernment and polycie, as were moſte requiſite too edyfye vs,

if we were sure that we shoulde finde none but angels there that should leade vs into Paradise, wee woulde runne thither most speedily. But when we shall come thither we shal heare many thinges, and peraduenture more then were meete that shall doo nothing but offend vs: Yea and there shalbe people geuen too all kinde of iniquitie, who through theyr lewd and dissolute life defame the Gospel. Besides that, vanities, pompes, drunkennesse and such like thinges shal there beare to much sway. And which is worse to be borne, many shal shew them selues such obstinate and vnruly contemners of God, that more vngodlinesse shall bee found amongst them, then amongest the Papists. Furthermore amongest the Magistrates and those that sit at the helue of iustice, there shalbe founde no lesse abuse and corruption then in other places: yea men shall finde many amongest the preachers that might be amended. Some wyl be founde negligent in their ministerie, or rather they wil be so geuen to seeke their owne profite, that they wil haue no great care of their office. And which is worst of all, there are amongest these some iesters and belly Gods which desire nothing but too make good cheare, and too make them selues companions of the wickeddest sorte, that they may haue libertie too liue as they liste. But let vs put the case thar it were ten times as yll as they say: yet notwithstanding their excuse is alwayes friuolous who set such barres vnto them selues, least they should draw neare and come too the Churche of God.

But let vs indeede fixe our eyes vpon the example of Dauid. I beseech you, was there such vprightnes in the estate of iustice in Saules time, as had beene too

be

be wiſhed? Nay contrariwiſe we hear the complaints which they often times made aſwell of the malice deceiptes, crueltie, and pride of the king, as of his officers. Furthermore the Prieſts & the Leuites, did they behaue them ſelues ſo holyly as men had occaſion to be contented therewith? Nay rather we maye gather that the greateſt parte of them cleaued vnto euill and nouriſhed theyr iniquities flattering them ſelues in them. And as concerning the common people, there was amongeſt them great hypocriſie, and many manifeſt vices and wickedneſſes. Loe then the Churche of God full of many corruptions, and yet notwithſtanding Dauid lotheth not to enter therin, and the deſire that he had waxed not cold. This is a merueilous hard temptatiõ: I confeſſe it: For the more that any is touched with the zeale and honour of God, ſo much the more iuſt cauſe he hath of greeuing and vexing himſelfe, when by the corruption of the Churche hee ſeeth the ſhameful things which are doone vnto him. But the remedie to ouercome all this, is ſhewed vs by Dauid: that is to ſay, that we ſeeke the face of God & ſo cõtent our ſelues in the only beholding of him, that in deſpite of al the troubles which Satan rayſeth vp agaynſt vs, we on the contrary part ſet downe this concluſion, that there is nothing more pleaſant and beautifull, then to dwell in the Temple of God, where we may behold his preſence. So, as often as ſuch offences ſhalbe ſet before vs, let vs remẽber that it is Satan that woorketh, according to his accuſtomed craft, that he may trouble our ſight: and therfore let vs be wiſe and wary that we be neuer led away from beholding the face of God, too the ende we may more fully reioyce our ſelues, in the beholding thereof. Let vs be aſha-

med of thoſe miſerable Idolaters: for if any of them, after he hath ill ſpent his money, and waſted his body with trauaile, too goe on ſome fooly ſhe pilgrimage, when he is come vnto that ſame place whither he determined, he find ſome Hoſte which dealeth hardly with him, or ſome boiſteous knaues, which offer him violence, or ſome prieſtes which deceiue him, to be ſhort, he findeth nothing there but confuſion: yet for all this he deſiſteth not frō his deuotion: For he will ſay, that he went thither for this cauſe, that he might ſee and woorſhip, eyther the body of ſome bleſſed Saint, or ſome image of our Lady, or els ſome ſuch relique: ſhall the onely beholding of ſome dead carrion or ſome apiſh Idol haue more power to harden the vnbeleeuers in their ſuperſtitions, then the face and preſence of God ſhall haue towardes vs, in geuing vs conſtancie too follow that which is good? We ſee this thing and that thing which doth vexe vs: God calleth vs vnto himſelfe and woulde haue vs, in beholding his face and countenaunce too take ſuche pleaſure and delight, as wee might patiently beare all the reſt. Wherfore let this be the buckler and onely refuge of all the faithful & godly to hold themſelues faſte, in the continuall contemplation of the face of God, howſoeuer Satan craftely goe about to turne vs from it. And in very deede when we ſhal ſo eſteeme it as it deſerueth, we ſhal ſuffer no damage in the loſſe of any other thinges whatſoeuer: albeit to ſay the trueth the greateſt part of thē, be let and hindred not ſo much in the difficultie and diſcommoditie of thoſe things which concerne the body. Not but that the children of God haue very great and harde combates in their conſciences when they finde in the Churches whiche

are ſaide to be reformed, thoſe offences whereof we haue ſpokē before. And therfore they that aduiſe with themſelues to withdraw themſelues, into thoſe places where the Goſpel is preached, muſt be warned too reſiſt greeuouſe aſſaultes & too prepare them ſelues to withſtande them. And they alſo which haue had experience already, muſt fortifie themſelues, and in deſpite of the Deuill, conſtantly continue too ſeeke the face of God. But when all ſhalbe wel wayed, there is nothing but very diſtruſt, which ſlacketh and holdeth back the greateſt multitud: & as men are very cunning to deuiſe excuſes, ſo the riche haue theirs on the one ſide, & the pore haue theirs on the other. But how can it be, wil ſome great rich landed man ſay, that I ſhould ſpoyle my ſelfe of al that I haue? Shal I ſo go and ſtrip my ſelfe of al my goodes and poſſeſſions? I haue wife and children: and we haue been brought vp and nouriſhed without any trauayle: and what ſhall we do in a ſtraunge countrey where we ſhal neyther haue rents nor reuenewes? And againe the poore man he wil alledge, indeede I haue but a little heere: but I haue friends who relieue me through their liberalitie, I am called to liue by my labor: what ſhal I do in a ſtrange countrey without peny or halpeny being altogeather vnknowen, hauing no fauour nor maintenance? And it may be that theſe excuſes may be in parte true: and without any further inquirie I graunt vnto all, that it is a very bitter & troubleſome thing, not onely to forſake the countrey where we were borne, but any place wherin we haue dwelt. Notwithſtanding, al theſe deuiſe howe they may ſet lets and ſtops before thēſelues that they come not too GOD: that is to ſay, although they find, not onely things ſo hard as they make them:

yet

yet they willingly ſhroude them ſelues vnder any pretext or colour whatſoeuer. Which is more, when they haue made their goodly compl aynts, they thinke that they haue ſtopt Gods mouth, & if that he would preſſe them any farther, that hee dooth them greate wrong, as though he compelled them to an impoſſible matter. To this I haue no other aunſwere, but that which is written in the 84. Pſalm, to wit, *That the faithfull gooing by the dry valleyes and deſertes, to goe vnto the Temple of God, ſhall dig vnto them ſelues pittes or ceſternes.* And I beleeue that this is ſufficient inough to tame al thoſe, who will not through obſtinate mallice reſiſt God.

Pſal. 84. 7.

Wherefore let thoſe which ſee them ſeles to be ſo beſet with difficulties, that they can ſee no way to eſcape out, remēber that euen the deſert places in which there is not to be founde one drop of water, ought not to ſtop their paſſage. And too the ende that wee may more fully vnderſtande this matter, let vs marke that God cauſeth his children to ſeeke him, not in the goodly medowes, or in thoſe ſame pleaſant and beautiful ſhadowes, but euen by ſharp & roughe pathes, by rocky and ſtony places, through waſte and hidious regions, and all this he dooth too exerciſe their faith, and to try their zeale and deſire which they haue too come vnto him. Although then that we cannot come vnto God, but we muſt paſſe by ſome deſert and waſte way, yet let vs knowe, that this is not the firſte time that God hath ſo delt with his faithfull ones, and let vs be of good courage to followe thoſe which haue gone long time before vs.

The ſecond poynt is, that there ought to bee ſuch a great and feruent deſire in the Children of God, that nothing ſhould let them from comming to woorſhip

him

him. The which thing at this day is to be ſeene in very fewe, al in a manner are as it were become ſo delicate and ſo nice, that there needs not (as a man woulde ſay) but the wagging of a ſtrawe too ſtop them and altogither to ſtay them. They wil ſay we can goe no farther. And why ſo? Becauſe they wil not vouchſafe too take the payne, to leape ouer the leaſt block. It muſt needs be ſaid, that that zeale is very weake that is diſcouraged for ſo ſmal a thing. But wee muſt not onely bee aſtoniſhed ſo eaſily, but we muſt be armed againſt the greateſt lets and hinderances in the world. And that this may be brought about, let vs remember this leſſō that God acknowledgeth none for his children, but they that ſeeke by dry and barren places, and whiche digge ceſternes where there was not any drop of water. Now vnder this woorde hee ſignifieth vntoo vs, that there is no labour or trouble ſo greate that is not meete for vs to endure, to the ende we may enioye the face of God. Is the queſtiō therfore of ſeeking a place, where a man may haue libertie of ſeruing of God and worſhipping him purely? how euil ſoeuer the paſſage be, beit as they ſay betwixt fire or water, let not a man leaue of to goe on forewarde. Is any man in gooing, pinched with famine or thirſt? yet therefore muſt hee not faint. Neither let any man ſo thinke as though I ſpake thereof at myne owne eaſe for it is the ſpirite of God, which teacheth vs, that rather the earth is too be ſcratched with our nayles, then wee too bee turned, or driuen backe from comming too the Temple of God. Now if they which dwel in farre countries, and in the iudgement of men are deſtitute and ſhut from al thoſe meanes, of drawing themſelues intoo the Countrie where the Goſpel is preached haue no excuſe, what con-

condemnation I pray you, ought they too looke for, which haue the gospel at their doore, & yet vouchsafe not to moue one foote that they may enter intoo the temple of God? There are sermõs had euery day, publike praiers are conceaued, that they might come too Church, and there is but the stepping ouer of one little brooke, to come thither, and yet euery one pretẽdeth that he hath some busines in his house. To bee short it seemeth that men place their felicitie in this too turne away from God. For it seemeth vntoo them that they haue gotten al, when they haue founde but one shifte, though it bee the most friuolous and lightest in the world. But seing that it is so that we are so enclined by nature to runne from God, yea to parte our selues frõ him when he draweth neerest vnto vs, let vs pray that hewil so strẽgthen vs that we may goe couragiously foreward, vntil that wee haue founde liuely fountaines where there was nothing but drought before. And although that that should faile vs, yet let vs digge cesterns, wayting for raine from Heauen. And if it please God that we feele not his helpe so quickly, that yet wee giue not ouer too goe on forewarde, I doubt not but that this wil bee founde darke too many people: but wherefore is it, but euen for want of practise? wee may preach a hundred thousande yeeres and neuer vnderstande a worde thereof, vntil that we learne by experience, what it is too goe by a drie and thirstie way, when wee must come vnto God. But yet ought this doctrine too bee familiar too all the faithful, too wit, that they prepare and arme themselues against all the temptations that Sathan can deuise against them, too breake of this path whereby they are brought vn-

too God. And in very deede al they which faithfully employ them ſelues too ſeeke God, although they goe not out of their place, yet they finde many lettes and incombraunces, which might eaſily turne them away if they had not a ſetled courage too reſiſt them. But it is great pitie, that the greateſt parte of them (as I haue alreadie ſaid) lie downe vnder thoſe difficulties which offer themſelues vnto them. They will graunt that they ought too doo ſo, and wil ſeeme too be very well appointed, but when neede is their hearte faileth them: and they which are well entred, for the moſte part lye downe for wearineſſe in the middeſt of the way. This leſſon therefore of digging pittes, is ſo much the more to be remembred of vs: that is to ſay, that we ſeeke the meanes which are yet hidden from vs, that we may goe on forwardes. Let vs I ſay enforce our ſelues and ſtriue aboue all humane ſtrength, If thinges fall not out to our deſire, let vs not therfore geue ouer, to follow with pacience, that happie courſe wherein God hath ſet vs. It is certaine that when wee ſhall cal vpon the name of God in true faith, that hee can eaſily turne theſe dry deſertes, intoo running waters: but in the meane time it is meete that wee according to our ductie, put our handes as they ſay too the worke. For God woulde not that wee ſhoulde remaine blockiſhe and ſlouthful, without remoouing either hand or foote, Rather he commaundeth vs too digge pittes. Let vs therfore trauaile too digge vntill that wee haue accõpliſhed our iourney. Let vs ſet before our eyes the poore miſerable Souldiers, who euerie moneth ſel their life for a certayn price as for their wages. If they be in the campe what pouerty do they endure? If

If they be beſieged in any place, they yet indure much more greeuous thinges: If they vndertake any voyage, there is neither cold nor heat, wind nor raine, that may let them of, frō the enterpriſe they haue takē in hand. And ſometimes they are brought to ſuche extremitie, that vnleſſe they digge too finde water, they haue not a droppe to drinke. There is no labour diſtreſſe or miſerie, which they will not ſuffer for the perfourmaunce of that which they haue vndertaken. And yet when they haue doone all, whether they eſcape or no, they haue but loſt theyr labour, becauſe they haue but ſerued Satan. The ſonne of God through his infinite grace hath choſen vs to be his ſouldiers: & we know what reward he hath prepared for vs. How muche more couragious then ought we to bee in his ſeruice? thē thoſe miſerable & deſperate men, that do but purchaſe their own deſtruction? Neither is this mētioned heere that any man ſhould reckon how many miles there is frō his houſe to the place where he may freely worſhip God, make confeſſion of his faith, and heare the pure doctrine of the Goſpell: We haue yet to goe a farre longer iourney which laſteth all our lyfe long. Haue we haunted the Church of GOD a yeere or more? If we continue, we ſhall dayly finde new cares. For ſometimes we ſhalbe viſited with ſickneſſe, ſometimes with pouertie, eyther our wiues or children, ſhall die, or elſe the meanes we haue too ſerue God ſhalbe taken away as before time, & we ſhall be toſſed with diſquietneſſe and ſundry troubles. Wherefore it is very requiſite that euen vnto the end we haue our handes ready too digge Pittes, and our nayles too ſcratch the earth, if neceſſitie ſo require. If any man alleadge, how then? are we not in the Temple of God?

This is to bee vnderſtoode of euil & wicked ſouldiers, that haue not the feare of GOD before their eyes.

auuſweare that we areſo in it, as we muſt come euery day nearer & nearer vnto it, & enter into it. True it is that wee daylye beholde the face of God, but wee are not yet ſo fully ſatiffied therewith, as wee ſhall bee whē we ſhalbe gathered vnto him. Wherfore it behoueth that all generally apply this to their vſe, & becauſe Satan ceaſeth not to hinder al thoſe that go vnto God, let euery one enforce himſelfe, too continue conſtantly too doo that too morrow which he hath doone to day. For if the enimie ceaſe not too endeuour to driue vs backe from our courſe towardes GOD, muche leſſe ought we too looſe our courage to ſet our ſelues forward, and continually without ceaſing gather new ſtrength. But to the end we may do this thing, it behoueth that we haue ſuch an affection wel printed in our heartes as Dauid had: *I had rather* (ſaith he) *dwell at the threſholde of Gods houſe, then in the Tentes and Tabernacles of the wicked:* Wherein he plainely declareth that to purchaſe this benefit, to dwel in the houſe of God, he will accounte it no euill too be abaſed and made the moſte deſpiſed in the worlde. Let vs conſider I beſeech you, what his eſtate was. He was the kinges ſonne in lawe and one of the chiefe Princes in the Countrey, and yet notwithſtanding hee is content too bee ſet behinde, and put among the baſeſt ſort of the common people, vppon condition too haue ſome little corner in the Churche of God. If this deſire raigned in all, they woulde not make ſo much adoe too ridde them ſelues and ſpende ſo long time in bargening for exchaunge they haue too make, in forſaking their houſes and Countrey to come to the Church of God. But there are very fewe founde, whiche can take in hande and willingly beare the diminiſhing of their ſubſtaunce,

euery man doth greatly desire, nicely to be caried in a horselitter where he may worship god at libertie, and he would haue both lãds & possessiõs, trading of merchandise, credite, kinred and friendeship, and all other cõmodities of this life, by & by to follow. But whiles they are at this point, I pray you how esteeme they Iesus Christ? For all that euer they wil do, at his desire is but as it were by way of pastime: which is but a very poore & seely consideration. For albeit we be nothing woorth indeede, yet hath he of his infinite goodnes so greatly estemed vs, that he hath not spared him for our saluation: yea I say him in whom consisteth the perfection of all our felicitie. And shall we in the meane time grudge & repine to forgo some trãsitorie things, and to account our estate & condition worse, if we be not so wel handled & entreated & haue our pleasures as before? This is verie far frõ following that which S. Paule hath shewed vs by his exãple: that is, that we should count all things as filth & dung that doth hinder vs frõ possessing of Iesus Christ, & that we should forsake it as a hurtful thing, knowing that whatsoeuer separateth vs from the true life must needes drawe vs vnto death. This also is far of from folowing that exhortation which is made vnto vs by Iesus Christ, that we should sel & forsake al that we haue in this world for the kingdome of heauen, knowing that this is that precious stone, that is a hundred thousand times more worth then al those things that men so much desire & so greatly esteeme. If any man wil obiect that a man may come to the kingdome of heauen, without forsaking of his house: I answere that it is not without cause that our Sauior Christ doth thus name the preaching of the gospel. They therefore that are destitute

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therof & make not accõpt aſmuch as is poſsible to ſeke thoſe meanes wherby they may enioy it, ſufficiẽtly declare that they are too carnally affected to the pelfe of this world, & are not yet diſpoſed to exchange them with the kingdom of heauẽ. But if they might poſſeſſe both togither, I would not enuie thẽ: but if they cãnot hold their poſſeſſiõ, & neſtle ſtil in their neaſtes, vnles they wil defraude thẽſelues of the fode of the children of God: yea if they cannot maintaine thẽſelues in the ſtate wherin they are, without cutting thẽſelues of frõ the churche, it is meete for them to regard that neceſſity which god hath laid vpõ thẽ. They may eaſily bring forth ſuch excuſes as theſe, but al theſe ſhal ſtand thẽ in no ſteed, whẽ that great Iudge ſhal thunder vpõ thoſe with his terrible voice that ſet more ſtore by that earthly life that is commõ vnto vs with brute beaſtes, then by the euerlaſting inheritaunce which hee hath appointed for his childrẽ. And it is a very ſtrãge thing that many imagine to ſtop our mouth, vnleſſe we do aſſigne thẽ ſome meanes & ſtate wherby they may liue in ſeruing god. My conditiõ, (they wil ſay) is thus in my conntrie: if I forſake it, what ſhal become of mee, or how ſhal I liue? As though god had appointed thẽ that preach the Goſpel to be ſtewardes & ouerſeers, to appoint euery man his ſtate & his ordinarie, and to giue euerie one according to his worthineſſe & dignitie his certain penciõ & wages? If we can helpe them by coũſel or direction we are bound to do it, yea thogh they do not requeſt it: but if we be not able, ſhal our libertie therfore be loſt to teache euery man that which God hath commãded him? But if they had wel learned and remembred this doctrine of Dauid, too loue better a little corner in the porch of the temple of god then the higheſt and moſte honourable places that they might chooſe amongeſt the vnfaithfull, they

woulde neuer thinke so harde, and stand so doubtfull what waie were best too be taken. But this is the mischiefe that they would holde all, and sleepe in whole skinnes not suffering theyr riches or honours too bee diminished in any point, nor forgoing their ease and delightes, that is too say, they cannot bow their necks nor bend their backes too beare Iesus Christ. Let thē pleade and contende about the matter, asmuch as they liste, yet must they needes in the ende be condempned. Concerning such as haue alredy forsaken theyr countrey, that they might come too a place, where they might freely serue God, and where the trueth of the Gospell might be faithfully preached vnto them, it is very necessary that they oftentimes call this sentence to their remembrance, to the ende they may from day too day exercise them selues in the practice thereof, that they may be hartened in the continual vse and custōe of it. For many thīgs may come to passe with the time, and daily do, which may discourage thē that had a great zeale. They that ioyne themselues to the churches of God, are not alwayes so receiued as they are woorthie. Order many times is so peruerted, that the worthiest too be set forwarde, are set behinde. Suche temptation might indeede turne them backe from their saluation, causing them too leaue of the good course wherunto they were entred, were it not that they rested contented rather too bee in the last, and moste despised in the house of GOD then too bee quite shut out.

Thus the good faithfull men indeede, not hauing all that they might well desire, but contrariwise feeling a great many troubles in forsaking theyr countrey learne to cōforte thēselues with this onely word,

yet

yet are we in the houſe of God. Nowe let the worldlings deride aſmuch as they liſt, & blaſe vs out in their pride as abiectes and outcaſtes: it is enough that God doth vs this honour, too account vs of his Pallace and of his ſanctuary. We ſee what paine ambitious fooles take that they may bee counted and reckoned of the familie and houſe of ſome Prince: and howe happy they reckon themſelues, if they may but come into the kitchin or Hall. Now when we ſhal be the verieſt abiectes in the worlde, yet ſo that we be of the churche of God, he leadeth vs too the moſt high and meruei-lous ſecretes of his wiſedome with ſuche familiaritie as if a father ſhoulde communicate and open himſelfe too his children. And ſure we were very vnthankeful if this recompence ſhould not ſatiſfie vs. It is very true that the faithfull may well be tempted and prouoked when their affaires ſhall goe backwarde, and that the wicked ſhall triumphe in all proſperitie. But when they ſhal cõſider on the other ſide, that God hath choſen them too be of his houſe, and that hee entertaineth them there as his children, this conſolation ſhall bee woorth litle, if it be not ſufficient to appeaſe all the griefes and enimities wherewith they may bee troubled. And certainly they that murmure and vexe themſelues, becauſe they are not entreated of God as they deſire, or repente themſelues for hauing begun wel, ſhew plainely that they haue not followed the counſaile of our lord Ieſus, which is, that they ſhould haue made theyr thorowe accounte, when they begin their building, what it will coſt them to make an end of it: to the ende: they vexe not themſelues for hauing ſpent too much, and ſo by this meanes leaue the worke imperfect. Which is worſt the moſt part of thoſe which

ſo faynt in the middeſt of the way, do leaue of without any cauſe: wherin they ſhew themſelues moſt impudent. For they which had neither houſe nor lande, and with whom it was all one, either to dwel in their own Countrey, or in the fartheſt part of the world, yet they are not aſhamed to vpbraid God, that they haue left this and that for his ſake. But yet let vs put the caſe that they had loſt much of their ſubſtance for the Goſpelles ſake: yet notwithſtanding it is a very mockery, more to eſteeme a dandiprat them a golde noble. In the meane ſeaſon nothing is hearde but theſe murmurings and complaintes: and would to God that ſuche people were farre away from vs, at theyr owne eaſe. And yet notwithſtanding there are neither poore nor rich that haue any iuſt excuſe too fall away for the afflictions whiche happen vntoo them, by following God. But becauſe this is a very hard thing, the remedy is ſhewed vnto vs in the 84. Pſalm, where Dauid, after he had ſaide, *that the man is bleſſed that hopeth in God*, addeth by and by, *in whoſe heart are his wayes*. As if he wold ſay, he that hath his minde wholy bent too walke as God hath cõmaũded him. Loe therefore two thinges which cannot be ſeparated the one frõ the other: that we haue our hope in god, & that we walk in the right path. Wherefore as our infirmitie doth let vs, or maketh vs ſo laſie, that we could be content at al aſſaies to turne another way, let vs fortifie our ſelues in faith, & hope, praying our good God, that hee will make vs ſo to looke vnto him, that nothing trouble vs, whileſt wee truſte in his promiſes, whereby hee hath aſſured vs that he will be with vs for euer both in life and in death.

Pſalm. 84. b.

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An exposition vpon the 87. Psalme.

The Argument.

Ee see that when all thinges goe well with the Children of this worlde, howe they please themselues in their owne state and condition, & how proudly they aduance themselues in despising the Church of GOD: and although they bee often times tamed by afflictions: yet can they not forgette this so foolishe ouerweening arrogancy, so to please themselues in the transitorie trumperie of the earth. In the meane season, they care not greatly for religion, nor for the seruice of God: forsomuch as delighting themselues with their vaine delightes, riches, commodities, pompes and honors they thinke themselues happy without the helpe of God.

Now it falleth out oftentimes, that God handleth such people according too their desires, as if hee would euen fat them vp, vntil the due time of punishing them be come: and contrariwise he afflicteth his Churche with many aduersities, and handleth it wonderfull roughly: or rather leaueth it too languish in a poore and miserable condition: in such sort that it might thinke it selfe most vnhappy: at the least it is subiect too the scoffing and biting slaunders of worldlinges. To the ende therefore that the faithfull be not deceiued, with such an outward shew, it is needefull for them too be drawen too a more high consideration: too the ende they may hold that for vndoubted, which is saide in the 33. Psal. ver. 12. that that people is blessed, which hath the Lord for their God. And this is the summe of this present Psalme, too shewe that there is but one onely Churche of God, which excelleth in dignitie and excellency all the kingdomes and common wealthes of the earth, because that it hath God, for the Tutor and Keeper of the saluation thereof.

And

And because it is vnder his hand and leading, yea too the end that amongest the horrible tempestes, troubles and chaunges wherewith the worlde is continually shaken, it may remaine constant and stand fast, and principally I that being so miraculously saued through the grace of God, it may couragiously goe on too the battell; vntyll that it attaine too that crowne of glory which is laide vp for it on high. And this vndoubtedly is a singular benefite of GOD, and a miracle woorthie neuer too bee forgotten, that amongest so many alterations and chaunges of the kingdomes of the worlde, hee continueth his churche from age too age, and neuer suffereth it too be abolished. But because that oftentimes, whiles the vnbeleeuers abound in riches, and floorishe in credite and authoritie, the poore Churche of God is tossed hyther and thyther, with many daungers and infinit shipwrackes, yea which is more, is oftentimes seene as it were swalowed vp: altogeather like as a Boate which is euen ready too bee drowned: the felicitie thereof consisteth principally in that euerlasting estate which God hath laid vp for it in his kingdome.

The circumstance of the time wherein this Psalme was made serueth vs very much, the better too make vs too vnderstande it. For although the people were then returned from Babylon, where it had been long time holden Captiue, although that the Churche were gathered as it were into one bodye, too bee no more so scattered as it had beene: although that the temple were builded and the Altar set vp, thereupon to offer vp sacrifices, and all the worship of God restored: Neuertheless because there was but one handful of people returned into the holy lande, in respect of the great multitude that went out of it: and of that that remained, was dayly diminished through the violences and outrages of the enimmies: in such sort that the state of the people was very contẽptible: and also because the temple had no such maiestie as it had before: All this maketh that the faithfull coulde haue no great hope, for the time is come. And surely it seemeth impossible that euer they shoulde be restored too theyr former state from whence they were fallen. Wherefore it was very daungerous, leaste in calling too remembrance theyr discomfiture and ouerthrow, and thinking also of so many euilles wherwith they ceased not too bee oppressed, that they had not beene shaken, and in the ende had not fallen too vtter

despaire

deſpayre. The ende therefore of this Pſalme is too comfort them, that they might not be diſcouraged in theyr miſeries. And the better to bring this to paſſe, God promiſeth thē, that they ſhal not onely recouer that which they had loſt, but alſo lifteth thē vp into a better hope, too wit, of an incomparable glory, as alſo it had beene promiſed vnto them by their Prophet Aggeus, that the maieſtie of the ſeconde Temple ſhoulde bee greater then that of the firſt. Agge. 2. 10

It remayneth nowe that we applie this Pſalme to our vſe, God woulde that this conſolation, ſhoulde be of ſuch power and importaunce towardes the faithfull of that time, that not onely it might reforme them, to the ende they might not be oppreſſed with ſo many euilles: but that it ſhoulde as a man woulde ſaye haue drawen them out of the graue, to haue lifted them vppe, euen to Heauen. Nowe foraſmuch as we know, that the thinges which were foretolde of that time were accompliſhed, we are mere then vnthankefull, if the experience which our auncient Fathers had, beyng ioyned with the promiſes of God, doe not ſuffiſe to confirme our faith ſo much the more. For it cannot be ſufficiently expreſſed in wordes, howe Ieſus Chriſt with his comming hath adorned and magnified his Church. For then the true religion, which was ſhut vp, til that time in the countrie of Iewrie, was ſpread abroade throughout the whole worlde: and God which before was onely knowen of one onely race, began nowe to be called vpon in all tongues and thorow out all nations. Then the worlde which before had beene ſo miſerably diſtracted & as it were torne in peeces with ſo many ſects, errors, & ſuperſtitiōs, was vnited & knit into one holy cōcord of faith. Then all people acquainted them ſelues of very feruent deſire, with the Iewes, whom before they greatly abhorred and deteſted. Alſo kinges and people, of theyr owne accord, willingly yeelded themſelues too be ſubiect to Ieſus Chriſte. Wolues and Lions were chaunged into lambes. God powred out vpon the faithfull the gifts of the holy Ghoſte, which excelled all the glory of the worlde. And this was a thing ſo much the more wonderfull, that the body of the Church which was gathered together and compounded of ſo many diuers members, and which were ſeparated the one from the other, by farre diſtaunt Countreis that yet notwithſtanding that hee ſo encreaſed & mainteined thē. Wherefore it muſt needes be alſo that

The Argument.

God wrought mightily, in multiplying the preaching of the Gospel in so short a time, and in making it so wonderfully to fructifie and to profite. Wherefore although that the nobilitie and dignity of the Church, had neuer bin set foorth in this present Psalme, yet notwithstanding the incomparable graces which GOD *displayed foorth at the comming of his Sonne, sheweth that the Churche is truely, an heauenly, & not an earthly kingdome. Moreoner it must needes be that this be that present time, wherein God so magnified and made the state of his Church too shine, that the faithfull, the better to esteeme the worthinesse of it, looke more high then mans reason and vnderstanding can attayn vnto. For frõ the time that it so flooriſhed as wee haue sayde, it had no pompe neither of Golde, nor siluer, nor pretious stones : but rather her triumphes were in the blood of Martyres: and as she was riche in spirite, so shee was naked and poore concerning the mucke of the worlde: as shee was precious and beautifull in holinesse, before God and his Angelles, so she was contemptible in the worlde. She had many outward and opẽ enemies who cruelly persecuted her: or rather did mischeuously deuise to cast her headlodg vnder the earth. There were many traynes and platformes layed : as the Diuell will neuer cease to molest to entrappe her by Hypocrites. To be short the dignitie thereof was euermore hidden vnder the Crosse of Christ. On the other side a man might easily iudge, that all the woorthines which shee hath, is spirituall, so as she cannot be seene with carnall eye. Wherefore the consolation which is contayned here ceaseth not to be very meete and seasonable for this time: to the ende the faithfull may be warned, to thinke vppon a more perfecte state of the Churche, then that which is apparaunt vnto them. But this is verye necessarye for vs at this day. It is longe sithens that for the sinnes of our Fathers, GOD suffered this noble and excellent state whiche hee had erected in his Churche, too bee disfigured, and placed in steade thereof an horrible desolation. And yet euen at this time, the poore Churche is woonderfully oppressed by our transgressions, and mourneth vnder the cruell Tyranny of the aduersaries of his trueth, vnder the slaunders and reproches of her enimies, and vnder the mockeries of the Deuil, and of wicked men : in suche sorte that*

there

there is nothing that the worldlinges, who desire to be at their ease doe more shunne, then to bee holden and accompted of the number and companye of the Faithfull : whereof it commeth that the moste parte separate themselues from the Churche, as thoughe men could e not bee of it vnlesse they were most vnhappie and accursed. Whereuponit is easie for vs too gather howe profitable the doctrine of this presente Psalme is vntovs to the ende wee might without ceassing meditate vppon it.

Psalme 87.

Ver. 1. To the sonnes of Chorah, a Psalme and a Songue: The foundations thereof are laide amongest the Mountaynes of his holinesse.

THE naming of the sonnes of Chorah, do not so much shewe that they were the authours of this Psalme, as that they were speciall Musitions appointed too sing in the Temple. Howbeit it might bee saide also, that some of this familie, was the Authour thereof. Concerning the Texte whete it is said, *that the foundations thereof are layd amongst the holy hilles* : this must bee applied vntoo God. For it is a common manner of speache amongest the Hebrues too put the Relatiue before the Name of him of whō mētion is made. The meaning therfore is this. That he hath laid his fūdation amōg those holy hilles.

Many

Many haue vnderstood this of the Temple: but this agreeth not. Others vnderstande it of the Psalme as though it were saide that the argument or matter of this Psalme is too entreate of those holy mountaynes where the Temple was builded: but this is no more agreeable then the former. But as I haue alreadie saide the purpose of the Prophet is to showe that God hath chosen the holy mountaines, to the ende he may there build his royal Cittie Ierusalem and his Temple. For it followeth a little after in the text *that the most highest shal establish it*. It is very certaine that God is the true & principall founder of all the Cities in the world: but this so excellent a title is not attributed too any other Citie but to Ierusalē, that it should be the euerlasting resting place of God, and that he wil dwel there, because that he hath chosen it. We muste alwayes note this difference, that other Cities were not builded by the power and authoritie of God, vnlesse it were for their earthly pollicie: but that Ierusalem was his sanctuary, and that he had specially chosen it as it were the seate of his maiestie. And so also doth the Prophet Esay speake thereof: *What shall the messengers of the people say? it is, that the Lord hath founded Syon.* Which is more, although that al the Countrie of Iudea was dedicated vnto him, yet it is saide that casting al other aside, hee hath reserued this Citie of Ierusalem to himselfe that he may raigne there: and this is that whiche foloweth in the second verse.

Psal. 132. 3.

Esay. 14. 32.

Verse 2. *The Lord loueth the gates of Syon aboue al the tabernacles of Iacob.*

Too which agreeth that which is saide in the 78. Psalme, that God hath reiected Siloh the trybe of Ephraim,

Psal. 78. 60.

phraim, the tabernacle, of Ioſeph that he might dwell in Syon which he had loued, Let vs marke well alſo the cauſe which the Prophet mentioneth here, why God hath preferred one certaine place, before all others: to wit, not for the woorthineſſe of the place, but for the meere loue which he bare vnto it, wherefore if any man aſke, whence this excellent priuiledge that Hieruſalem had came, that it ſhoulde be called the holy Citie of God, and his royall Pallace: the aunſwere is eaſie and ſhort, and that is becauſe it hath ſoo pleaſed God. This pleaſure is as it were, the fountain and roote of his loue. The end as he ſheweth was, becauſe he would haue there ſome place, wherin his religiō ſhold haue dwelling to noriſh an aſſured vnitie of faith amongeſt the Iewes, vntil the comming of our Lord Ieſus: and that in the end the Goſpell ſhould ſpring from thence, too be publiſhed throughout the whole worlde. And thus the Prophet to magnifie the Citie of Ieruſalem ſaith, that God is the founder therof, and that he there ruleth as the gouernour. But to the ende that men ſhoulde not take occaſion too be proud of ſuch an honour, he addeth and ſheweth, that all the excellencie which Ieruſalem hath, muſt be attributed too the meere grace and adoption of God. In that hee putteth Syon for the whole Citie, and the gates for the whole wal and compaſſe of the Citie, it is by taking a part for the whole. By the mountaines, wherof he ſpeaketh in the plural nūber, they vnderſtād cōmonly Syon, & Moriah, which butted either vpon other. Now although I doo not vtterly reiect this expoſition, yet me thinkes one might extend this worde further: too wit, to the whole region. For Ieruſalem was ſituated among mountaines.

Ver. 3. Wonderfull thinges are spoken of thee, thou Citie of God. Selah.

Worde for worde it is, that that which is saide in thee, are wonderfull thinges. But we haue to marke the purpose of the Prophet, or rather that which the holy Ghost would here speake by the Prophet. The condition of the people of the Iewes, was at this time very contẽptible, so as there was smal account made of thẽ. They had many great and greeuous enimies on euery side which vexed them, and but few had the courage to put backe offences. Euery day there fell out, newe alterations beyond all hope of men: in such sorte that it seemed, that after thinges went so to wracke & waxed worse and woorse, that all in the ende shoulde come to vtter ruine, in suche sort that any man coulde hardly hope that euer the Citie of Ierusalem shoulde be restored againe. Now to the ende that the heartes of the faithfull shoulde not bee vtterly swalowed vp with heauinesse and dispaire, they are here by the Prophete, set to leane vpon that woorde which God had pronounced of the estate of his Church to come: for there is no doubt but that the holy Ghoste withdraweth the faithfull in this place from the beholding of things present, to the ende he might bring them vntoo the promises, which did assure them of an incredible glory that God woulde shortly geue too his Church. So then howsoeuer the thing that appeareth, serue not to make the children of God reioice, yet notwithstanding the Prophet cõmaundeth thẽ to lift vp their senses on high, by the vertue of that worde the which is geuen vnto them: too the ende they might patiently wayte vntil those thinges which had beene promised

vnto

vnto them ſhould be executed and perfourmed. On this manner they were admoniſhed and exhorted too reade diligently and to meditate day and night, thoſe auncient propheſies which concerned the reſtoring of the Church: and ſpecially thoſe which were conteined in the booke of Eſay from the 40. chap. vnto the ende of the booke. Further that they ſhould reach out their eare and diligently hearken, geuing faith and credit to the Prophets, which were ſent at that time to comfort them and to preache vnto them the kingdome of Ieſus Chriſte which was neare: whereupon it foloweth that wee can not iudge aright of the felicitie of the Churche, vnleſſe wee iudge of it by the woorde of God.

Ver. 4. I will rehearſe Rahab and Babylon amongeſt them that knowe mee: beholde Paleſtine and Tyrus, with Æthiopia, he was borne there.

The name of Rahab is put aſwell in other places of the Scripture for Egypt: and here it very well agreeth to this ſentence: For the Prophetes minde is too deſcribe the excellente and glorious eſtate of the Churche whiche then was hid. Hee ſayth therefore that they who before had beene deadly enimies, or were altogeather ſtraungers vnto it, ſhoulde not onely bee her familiar freendes but as it were engraffed into one body, too the ende too bee accounted for Citizens of Hieruſalem. I will put (ſayth hee) intoo myne accounte, or I will enrowle Egypt and Babylon, amongeſt my famyliars or houſholde ones. Further hee addeth that the Philiſtines they of Tyre and Ethy-

Ethiopia, who hithertoo had had great discorde with the people of God, shoulde bee vntoo him as good friendes, as if they were the naturall borne of Iewry. Now in speaking so therof he specifieth a singular dignitie of the Churche of GOD: and that is that they which did despise it, and did wishe it too bee vtterly rased and destroied, shoulde gather themselues round about vntoo it, yea, and should account it for a great honour too be enrouled and acknowledged amongest his people. For the Prophet signifieth that all of their owne accorde, shoulde renounce their owne natural Countreyes, wherein tofore they put all their glory. This is therefore asmuch as if he shoulde say, that from what quarter soeuer men were borne, were it in Palestine, in Tyre or Ethiopia, they shoulde be gladde and well apaide too be numbred with the people of God and acknowledged for Citizens of Ierusalem. The Rabbines of the Iewes, make a crooked glose of this place, that is, that from other nations of the worlde, there shall come very fewe excellent men, in witte or vertue: but that in their race there shall be a great number. As though it were saide that there wilbe hardly found a man woorthy of praise in any countrey. So as they may bee pointed at which are suche with the finger: But that in Sion there shalbe great abundaunce. The Christian Doctours with one consent apply this to our Lorde Iesus, and they think that the reason is here rendred, why the straungers yea the enimies of the Churche shall desire too be ingraffed and inrowled therein, too wit, because the sonne of God shalbe borne there, whose office it is too gather men which were dispersed into an holy vnitie of faith, & to heape the scattered members togeather

too make one whole bodie thereof. Nowe this ſentence indeede is very true in it ſelfe: but it agreeth not vnto the place. And we muſt alwaies diligently take heede that the Scripture vnder colour of ſubtiltie bee not racked too any other ſenſe then it ought. Let it ſuffiſe vs therefore too haue the plaine and ſimple expoſition thereof, that euerye one may deſire it for a great benefit, to be receiued a Citizen of the Church. The which is yet more fully confirmed by that which followeth.

Ver 5. And of Syon it ſhalbe ſaide, this and that man is borne in it: and the moſt higheſt ſhall eſtabliſh it.

As I haue ſaide already the Prophet continueth his ſentence minding to ſignifie, that God ſhal gather peo ple togeather af all Countries of the worlde, too incorporate them into his Churche, as newe burgeſſes and Citizens. Albeit that he vſe an other manner of ſpeaking, it is becauſe ſtrangers ſhalbe reputed among the holy people of GOD, as if they were deſcended of the ſtocke of Abraham. He had ſaide in the former verſe, that the Chaldeans and Egyptians ſhould yeelde themſelues to become of the houſhold of the church: that the Ethyo pians, Philiſtines, & the men of Tyre, ſhoulde deſire too bee enrowled in the number of his Children: nowe hee addeth for confirmation of his ſentence that the troupe ſhalbe great and infinite, too repleniſh the Citie of Heruſalem, whiche for a time was deſolate, and to make it moſt populous: or rather which had been inhabited but euen of an handfull of men in compariſon of the people which ſhould arriue there. That which is heere briefely promiſed is decla-

red more at large in the Prophet Esay, when he saith,
Esay. 54. 1 *Reioyce ô barren that diddest not beare, for the widowe shall haue moe children then shee who hath a husbande. Enlarge the place of*
Esay. 60. 4 *thy tentes, and let them spread out the cordes &c. Also thy children shall come from all farre coũtries: lift vp thine eyes rounde about thee, all those shalbe gathered togeather vnto thee.* And in the 44. Chapter he vseth the same maner of speach
Esay. 44. 5. that we reade here, or at the least which draweth very neere vnto it. *One shall say, I am of the Lord: another shall be called by the name of Israel: and another shall subscribe with his hande, I am the Lordes: and others shall call themselues by the name of Israel.*

Neither is it without cause that the Prophete vseth this woorde of byrth, signifying thereby that the Chaldeans, the Aegyptians, and such like should be ioyned to the flocke of God. For albeit they were not by birth, of Syon, and the naturall children, but onely through adoption must bee incorporated into the bodie of the holy people: Yet because our entrie into the Church is as a second byrth, this similitude is very apte and agreeable. And indeede Iesus Christe
Psalm. 45. 11. plighteth and marrieth himselfe with the Faithful vp-
Gal. 4. 5. 16. pon this condition, that they shoulde forgette, their owne people, and the house of their Father. And this is the cause why Saint Paule sayeth that wee beginne too bee the Children of GOD and of the Churche, when wee are borne anewe, of incorruptible Seede, and are made newe Creatures. And surely wee are not otherwise regenerate into the heauenly life then by the Ministerie of the Churche. In the meane time let vs call too remembraunce the diffe-

difference that Sainte Paule putteth here betwixt the earthly Hieruſalem, which as it is a ſeruaunt, cannot but bring foorth children into bondage: and the heauenly, which conceaueth and bringeth forth children into libertie through the Goſpel. In the ende of the verſe, there is a promiſe of the long continuance of the Church: for oftentimes it commeth to paſſe that Cities, the ſooner they creepe vppe, into ſuddaine riches and greatneſſe, the ſhorter while they continue in their proſperitie. To the ende therefore that men thinke not the felicitie of the Churche too bee ſo tranſitorie, the Prophete declareth that ſhee ſhal haue her ſtabilitie in GOD, and that therefore ſhee ſhall continue. As though he ſhoulde ſay, it is no maruaile though other Cities be alwayes ſhaken, and ſubiect to many alterations: becauſe they are toſſed with the worlde, and haue not euerlaſting keepers. But the condition of this newe Hieruſalem ſhalbe otherwiſe: for her perpetuitie being founded in God, ſhall ſtand ſure, though Heauen and Earth ſhoulde fall.

Ver. 6. The Lorde ſhall enrowle his people by writing: he was borne there. Selah.

The Prophete meaneth that the name of Syon, ſhall bee ſo Noble and Honourable, that euerie one ſhall deſire too bee receaued there for a Citizen. For hee ſpeaketh of the principall benefite, and of a thing the moſte too bee wiſhed for that euer coulde happen. The meaning therefore is thus:

when God shall take accounte of his people, or shall enrowle them, the greatest benefite and honour that he can doe vnto his best beloued, shalbe too accounte them for Citizens of Syon, rather then of any other Citie. For this shalbe a greater dignitie, to haue some corner among the cómon people of the Churche, then to be greately esteemed or too rule in any other place. Notwithstanding the Prophete admonisheth vs, from whence it is that suche a benefite proceedeth, that they which were straungers should so sodenly be brought into the Church: to wit of the free gifte of God. And in deed they which are the slaues of Sathan and of sinne can neuer gette by their owne diligence any such title and right to be Citizens of heauen. It is therefore God onely which distributeth according to his owne good pleasure, peoples in their orders, & seuereth them one from the other, as it seemeth good vnto him: forasmuch as the condition is equall and alike in all by nature. The enroulement whereof he speaketh here, is too bee vnderstood of the calling whereby God declareth who are those that hee hath chosen. For although that hee hath written his children in the booke of life, before the creation of the worlde, yet notwithstanding hee solempnly setteth them downe in his register, when hee geueth them the marke of his adoption, calling them to his trueth and renuing them by his spirite.

verſ. 7. As well the ſingers as the Players on inſtrumentes, all my ſpringes are in thee.

Partly the shortnes of this sentence, causeth it to be doubtful, & partly the doubtfull signification of the word.

worde. All expoſitors agree very well in this, that the worde ſpring or foũtaiue is taken here by a Metaphor or ſimilitude. But one ſort apply it to the affection of the heart, otherſome to the inward thoughtes. There are alſo whiche tranſlate it Veines or Melodies, whoſe opinion I would wel allow of, if the proptiety of the Hebrwe tongue woulde ſuffer it: but becauſe that this is ſomewhat wreſted, I tye my ſelfe to that which is more proper and naturall: and that is, that the Prophet by this woorde ſignifieth the eyes or the looke. As if he ſhould ſay, I haue alwayes my ſight fixed and faſtened vpon thee. For the roote of the Hebrew word ſignifieth an eye. It remaineth therfore to ſee, what that other member ſignifieth *aſwell the ſingers as the players on inſtruments*. This is a very abrupt ſentẽce, but this letteth not but that men may eaſily gather the meaning therof: to wit, that there ſhalbe ſo large an argumẽt of ioy in the church, after that it ſhalbe reſtored, that the prayſes of God, ſhall ſounde foorth, there without ceaſing, aſwel of the voyce as of the inſtrumentes of muſick. He cõfirmeth therefore that which he had ſaide before of that glorious repayring of Sion and of Hieruſalem: thereby ſhewing that for the great felicitie which ſhalbe there, men ſhal haue occaſion to reioyſe, too ſing, and too prayſe God for euer. In the meaue ſeaſon he ſheweth alſo to what end and purpoſe God ſo liberally enricheth his Church with his giftes and graces: to wit, that the faithfull might ſhew forth by hymnes and prayſes and ſonges, that they are not vnthankeful towardes him: On the other ſide wee haue to note the zeale, the loue, and carefulneſſe, and affection of the Prophet towardes the Churche. For he geueth teſtimony thereof, too the end to exhort vs

all too followe his example, as it is sayde in an other place, let my right hande be forgotten if Hierusalem be not the chiefe of my ioy. Now then all our senses
Psalm. 137.6. and affections rest them selues in the Church, when as we labour too withdrawe them from the vanities of this world, which cause them to wander and stray. The which thing is doone, when in despising of the honours, delightes, riches, and pompes of this worlde, we learne too content our selues with that spirituall glory of the kingdome of Christe.

FINIS

Imprinted at London at the *three Cranes in the Vinetree, by* Thomas Dawson, for *Thomas Man.* 1579.

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